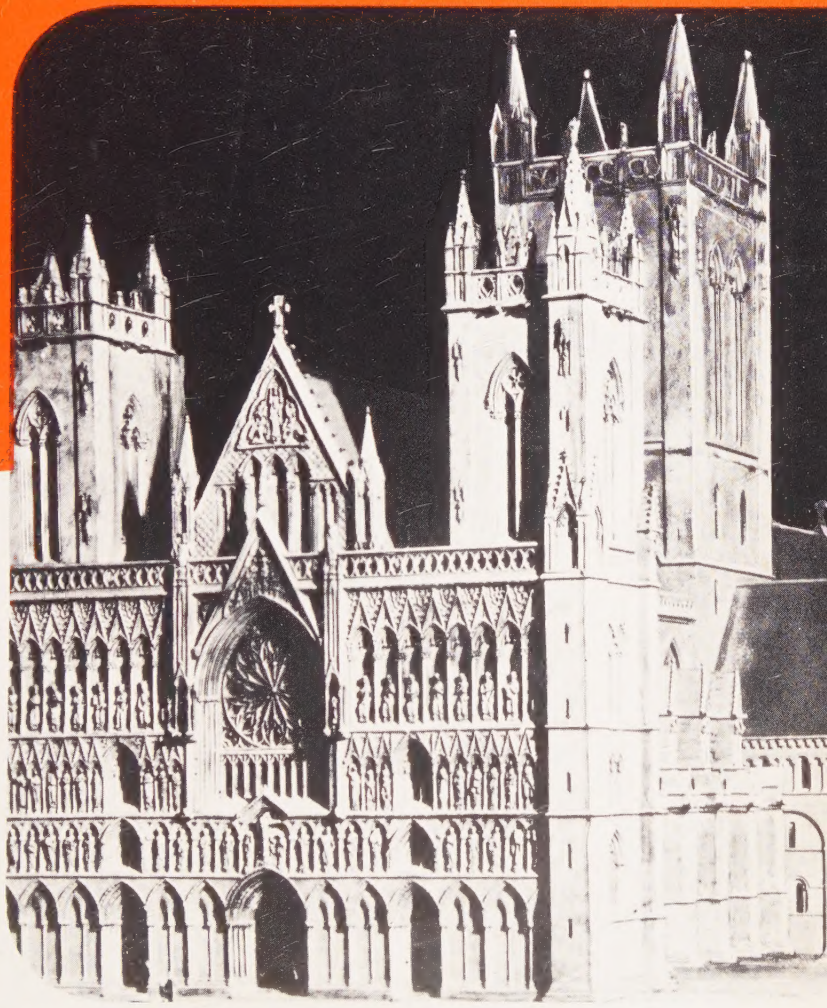
The LUTHERAN



CATHEDRAL AT TRONDHEIM, NORWAY

LWF Executive Committee is meeting here

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Vol. 35, No. 44

JULY 29, 1953

10 CENTS

For the Asking

AUNT SUE had a lot of old furniture that she decided to dispose of, among it an old rocker. One day she stopped in at the local antique shop and told the proprietor that she would let him have the lot, including the rocker, for five dollars. He gladly accepted the offer.

Aunt Sue's niece—to the despair of her husband—was clearing out all the modern furniture from her house to replace it with antiques. She shopped around frequently at auctions and at little out-of-the-way shops to pick up unusual pieces.

Came the day that Aune Sue visited her niece who displayed proudly her latest find, a Lincoln rocker. She admitted it had cost her $50.

"WHY, THAT IS my old rocker!" exclaimed Aunt Sue. "It's just as I sold it. If I had known you wanted it or if you had asked me for it, I would gladly have given it to you for nothing!"

Many people these days are paying high prices trying to obtain treasures of life like good health, peace of mind, love and friendship. All the while God gladly gives these gifts to those who want them and ask for them.

—WALTER COWEN

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COVER PICTURE. Ancient cathedral at Trondheim will be scene of 800th anniversary of Norwegian Church this week. World Lutheran leaders will be there. Story on page 23.

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THE CHURCH IN THE NEWS

Supplies rushed to homeless Japanese

A hard-working, motherly American missionary was wading through streets of Kumamoto by 5 A.M. each morning as flood waters receded. She looked for families whom she had helped to establish modest homes during the years since the war. Many homes were gone. Most of the others were water-soaked. Families were hungry, penniless.

"I told them I'm sorry," said Maud Powlas, "but that didn't fill any hungry stomachs" (*story on page 17*). "There is nothing to be bought, for all the shops in this district are flooded, and the food ruined."

Last week American planes sped supplies for missionaries to distribute among the flood-stricken Japanese. CARE packages, a million vitamin capsules, 65 tons of powdered milk were on their way. Lutheran World Relief shipped 400 bales of clothing.

A million people on Kyushu Island were driven from their homes by the flood. More than 300,000 are "absolutely destitute," reported Dr. Wynn Fairfield of Church World Service. American mission boards are sharing the expense of the relief program. In the United Lutheran Church the Board of Foreign Missions and Women's Missionary Society appeal to church people for cash contributions to meet the needs.

Church surveys damage

At least 1,600 Japanese died in the Kyushu disaster, according to mid-July reports. There had been 346,000 homes flooded, 5,000 of them completely destroyed, 37,000 partly gone. Crops ripening in a thousand square miles of farmland were ruined. There were 2,124 bridges washed out, roads covered b silt, train transportation cut off.

All South Japanese cities where Unite Lutherans have mission projects wer flood-damaged. Homes of at least on eighth of the church members in Kuma moto, Kurume, Saga, Fukuoka, and dozen other cities were stricken.

JAPANESE WANT FOOD
Shipments are on the way

The *Kyushu Gakuin* (boys' school) Kumamoto had water in its chape classrooms, dormitory, teachers' home two missionary residences. School buil ings not in the flood path were use to house the homeless. At Kurume th Rev. Lloyd Neve and his family had vacate their home.

The ULC Board of Foreign Missio appropriated $20,000 for property r pairs. The Lutheran Church of Jap made available all funds it could spar

Food for East Germans

Sending gifts to flood sufferers in Japan was a simple Christian proposition: 1) Japanese are in need. 2) Americans can help them. 3) Therefore they will.

The U.S. government offer of a $15 million food gift to East Germans was frankly a propaganda gesture to assure the Germans that Americans are their real friends. But the Germans, disillusioned by 20 years of propaganda, are not easily impressed.

East Germans see the food offer "more as an effort to embarrass the Russians than to aid the people of the Soviet Zone," reported Walter Sullivan in The New York *Times*. They feel that "if the Americans really wanted to get food to the populace, they would have tried to do it quietly, without the ballyhoo."

German reaction squared up with the surmise made by Dr. Stewart W. Herman in THE LUTHERAN (*"World News Notes," July 22*). "The 'dumping' of American food in Europe can easily be interpreted as a selfish maneuver to support the American farmer . . ." he wrote.

At least one German churchman praised the American offer. Bishop Hanns Lilje, ending a six-weeks' American tour on July 13, said the food plan is "on the whole excellent. It is an attempt to do something instead of merely indulging in statements. The success of the idea depends largely on the way in which the program will be handled."

CHURCH AND GOVERNMENT CO-OPERATE
45,000 tons of powdered milk donated by U.S. government from surplus supply will be shipped to Europe and Asia by church agencies. Bishop William Martin and Dr. Wynn Fairfield of National Council of Churches shared in milk dedication ceremony

Germans in jail

Fifty Protestant pastors and lay leaders had been sent to German jails before June 10 when the East Zone government made a peace agreement with the church. Their cases would be reviewed, it was promised in the agreement, and "unjustly severe sentences will be rescinded."

A month after the agreement Bishop Otto Dibelius asserted on the Berlin radio that only 16 of the 50 had been released, and most of the 16 were persons sentenced to short terms or against whom no formal charges had been made. Three days later, it was reported by *Religious News Service* from Berlin, all 50 had been set free, including Pastor Erich Schuhmann of Zwinckau who last February had been sentenced to six years in prison.

But Communists weren't willing to let the jails stay empty. Pastors who were charged with inciting the East Germans to defy their Communist government in the June 17 uprising were being arrested this month. Pastor Gerhard Sammler of Bad Tennstaedt, Thuringia, was sentenced to a month in jail, said *Religious News Service*. The New York *Times* on July 19 said the Rev. Edgar Mitzenheim of Thuringia drew a six-year sentence for drafting a resolution demanding the Soviet Zone government resign.

Bishop Dibelius said the church "is heart and soul with the workers" in their demonstration against oppression.

Nolde to Rhee

Maybe a churchman, who had no political promises to pay off, could convince Korean President Syngman Rhee that the Christian conscience of the world was favorable to an immediate cease fire along the blood-stained 38th parallel. Dr. O. Frederick Nolde couldn't speak for all the world's Christians, but as director of the Commission of the Churches o International Affairs, he knew wha church leaders in many countries wer saying about world difficulties.

DR. O. FREDERICK NOLDE
Syngman Rhee explained

The idea of a trip to Korea struck D Nolde as he heard that the Nation Christian Council in that land ha strongly backed President Rhee in h determination to block a truce. Ev dently those Korean Christians were u aware of the urgent eagerness of Chri tians in all other countries to bring th fighting to an end.

A Christian word, from the intern tional point of view, might be spok in Korea at the moment the United Stat negotiator, Assistant Secretary of Sta Walter Robertson, was meeting da with President Rhee on the truce que tion. The State Department had nothi to do with the Nolde expedition, b cleared the way by providing a visa a military permit almost overnight. O June 27 Dr. Nolde reached Korea, l on July 13.

Conversation and prayer

The conversation with President Rh was lengthy, fervent. He was sincere

seeking to do God's will, Dr. Rhee told Dr. Nolde. A half-century of frustration in Korea's struggle for independence had disillusioned Koreans with long-drawn-out diplomatic discussions. If American troops go home, hope for a free, unified Korea goes too, Dr. Rhee believed.

Before the conversation ended the American churchman and the Korean statesman had prayed together that God might grant them open minds in seeking to know His will. Dr. Nolde, dean of the graduate school of the Philadelphia Lutheran Seminary, had done what he could "to give testimony to Christian conviction on questions of peace and justice at the time and place of a great international political decision."

Clergyman to be ambassador

In the files of the National Lutheran Council's Division of Public Relations there was no record of a Lutheran pastor ever having been a U.S. Ambassador to any country. (A Lutheran, the Rev. Owen Norem of Los Angeles, was once Minister to Lithuania.) This month the NLC files were brought up to date. The division's own executive secretary, Dr. Joseph Simonson, had been appointed by President Dwight Eisenhower to be Ambassador to Ethiopia.

DR. JOSEPH SIMONSON
Ambassador to Ethiopia

The appointment had been sponsored by Senator Edward J. Thye of Minnesota. It was as secretary to one of Minnesota's congressmen, August H. Andresen, that Dr. Simonson got his initiation in politics in 1925-28, before he studied for the ministry. As a pastor he prayed for politicians—as chaplain of the Minnesota Senate and House of Representatives and at the 1944 and 1952 Republican national conventions. For 12 years—before coming to the National Lutheran Council in 1951—he was pastor of Christ Church on Capitol Hill in St. Paul, Minnesota.

At the court of Haile Selassie—Ethiopia's Christian emperor—Dr. Simonson "will express our own country's . . . desire to work with peoples everywhere toward just and lasting peace," he said. The emperor has worked vigorously, since reclaiming his throne from the Italians after World War II, in modernizing his ancient land. He has been sympathetic toward European Christian missionaries—chiefly Swedes—who do extensive work there.

Oxnam defends church

"The church has done more to combat communism than all the Congressional committees put together," asserted Bishop G. Bromley Oxnam on the eve of his hearing before the House Committee on Un-American Activities.

"No Protestant nation in the world has been infiltrated with communism," said the bishop—obviously replying to claims that the Vatican is communism's most potent enemy.

In Washington a Methodist pastor, the Rev. J. Artley Leatherman, urged that "loyal citizens, Christians, Methodists in particular, ought to crowd that hearing room with supporters of Bishop Oxnam" (during the committee's questioning of the bishop).

"Here is a man whose life is an open book," said Mr. Leatherman regarding Bishop Oxnam. "Yet of this man—a symbol of faith, honesty, integrity and loyalty—another man, cloaked with congressional immunity, can say, 'He has served God on Sunday and the Communist front the rest of the week.' " The congressman who said that was Representative Donald L. Jackson in the House on March 17.

Matthews takes in more territory

In addition to 7,000 Protestant clergymen who serve the Communist cause—according to the J. B. Matthews magazine article this month—there are also Roman Catholic and Jewish clergymen aiding the Reds. Mr. Matthews expanded his charges to take in the additional territory in a statement made in Washington, but did not specify how many names of Catholics and Jews he has in his files.

A footnote to the Matthews charge against Protestants was written in an Episcopal paper, The *Living Church*, last week. A clergyman listed by Matthews in his *Mercury* article was "the Rt. Rev. David William Short, Protestant Episcopal Bishop of Iowa." There is no clergyman named Short on the Episcopal clergy roll, said The *Living Church*, and "there has never been a bishop of Iowa of this name."

Defender of RSV

Fundamentalist enemies of the National Council of Churches had chosen the Revised Standard Version of the Bible as a target for attacking the Council which sponsored the new translation.

To probe the loud charges against the RSV Old Testament, Editor O. G. Malmin of The *Lutheran Herald* (weekly publication of the Evangelical Lutheran Church), set an Old Testament scholar, Dr. John P. Milton, to work on a careful analysis. It was published in eight articles in The *Herald*. Dr. Milton is head of the Old Testament department at Luther Seminary, St. Paul, Minneosta.

"Whatever imperfections the Revised Standard Version may have," Dr. Milton concluded, "it is on the whole an excellent translation which glorifies God and our Lord and Saviour Jesus Christ."

Message of God

"If anyone reads RSV devotionally . . . so as to discern the basic biblical message of God, and of man, and of sin and of salvation, and with attention to the main religious message of chapters and of sections, and not only of words and sentences, he will be blessed in his reading," Dr. Milton wrote in his first article in the July 14 *Herald*.

"I have little patience with those who would substitute for ecclesiastical Latin an ecclesiastical English from the 17th century as the permanent religious language of Protestantism. Nor do I have much patience with those spiritual voids who would slander every one with whom they do not agree. If such a spirit enters the criticism of RSV it does not reflect the Spirit of Christ."

Dr. Malmin, in an editorial, said he hoped Dr. Milton's conclusions would stop the letters he has received from ELC members which referred to the RSV translations as "blasphemous," "heinspired" and "damnable."

He said the judgment of Dr. Milton "a conservative, evangelical Lutheran should be relied on by church members

Critics of RSV

Reasons why they prefer the King James translation, rather than the RSV, for liturgical reading at Sunday services came from the Commission on the Liturgy which has prepared a new Service Book and Hymnal for Lutheran churches. Their statement is published in the summer issue of The *Lutheran Quarterly*.

In numerous verses, said the commissioners, "the RSV text uses words less current in English today than the AV word it replaces, and in many cases a word whose meaning is less clear and occasionally more difficult to pronounce."

Another criticism is on the question of prose rhythm. In the King James translation there is "the smooth-flowing meter of classical Latin, of which the 1,611 translators were deeply conscious." Commissioners said "it is hard to believe that the translators of the RSV even thought about it."

There should be no objection to using in Scripture reading in church a language which differs from everyday English, the commissioners argued. "We have military and naval English, educational and scientific English, sociological and medical English, legal and business English, officialese and gobbledygook." The King James English is "the specialized language of the English-speaking part of Christendom."

Fry is Protestant voice

Next month—August 19—United Lutheran Church President Franklin Clark Fry will be the "Voice of Protestantism" for millions of American youth. At 4 o'clock (EDT) that day, Dr. Fry will appear over the U.S.-wide TV network of Columbia Broadcasting System as a speaker in a series of programs designed to tell school children about the major religious faiths.

The series is part of *CBS Summer School*, July 6 to September 4. The speakers, said a CBS spokesman, "must be intelligible to children yet interesting to adults who'll also be listening." The programs will originate in Philadelphia's WCAU-TV and will include a Roman Catholic, a Jew, and a Mohammedan.

PRAYER AT LUNCH TIME

Employees gather for noon Bible reading at Tulsa, Oklahoma, oil refinery

World News Notes

TOP-LEVEL CONFERENCE

WINSTON CHURCHILL dreamed of the days when he and Roosevelt and Stalin held conferences to decide the fate of the world. Another top-level conference —including the chiefs of state of Britain, France, Russia, and the U.S.—might clear up the cold war, he thought.

Americans had little hope for top-level talk. U.S. statesmen believed there are sufficient opportunities in the United Nations and through normal diplomatic channels for settlement of international problems that the Russians are willing to let be solved.

It would be best, first of all, to persuade the West European nations—including West Germany—to tie up more closely together into something like a United States of Europe. If the cold war pressures are relaxed, the chance for such a development may vanish. Germany especially, if its eastern and western segments are reunited, may quickly become a Germany-for-the-Germans instead of a part of West Europe.

So American spokesmen have resisted the proposals for a top-level conference.

Pressure is too great

THE FRENCH shared with the British in keen desire to test out the new Russian attitude toward a peace settlement. They were suspicious of bringing the West Germans into a military alliance which the Germans might dominate.

Then the West Germans themselves declared their desire for the four-nation top-level conference. Since the rioting in East Germany, public opinion throughout the whole country has demanded an attempt by the Allies to get Germany welded together again into a single nation.

Unless some steps are taken, Dr. Konrad Adenauer will surely be defeated in the September election. If Adenauer's opponents can convince the voters that he stands in the way of German unity, his party can't win on Sept. 6. It was Adenauer's appeal for a fresh meeting with the Russians which finally broke down American resistance to the idea.

THIS MONTH the Americans went halfway to meet British, French, and German appeals. Not the chiefs of state but the next-to-the-top level leadership of the four nations should be asked to meet, the Americans agreed. To Russia's Foreign Minister Molotov the invitation was sent for a meeting in late September after the German election is over. Unification of Germany and a peace treaty with Austria are to be considered.

If Russia accepts the offer, and expresses willingness to permit the uniting of Germany, a new postwar Germany would arise. It would be far stronger than the Germany of the 1920s, eager for neutrality in the east-west conflict. The concept of a United States of Europe might have to be filed away for future reference.

American opinion on what ought to be done about Europe doesn't have as much influence now as a few years ago. Europeans had reached the conclusion that Americans are too impatient, jittery, unstable, trigger-happy, to be trusted. Violent clashes on foreign policy in the U.S. Congress have helped give this impression.

And Europeans are tired of facing problems. They want some shortcut to quieter days, and wish to avoid being obliged to face the future. Things are better now, with more to eat, better houses. Why think about the future?

THE MAN BEHIND McCARTHY?

WHO'S TEACHING what to whom? The meteoric rise and fall of J. B. Matthews as head of Senator McCarthy's investigating staff gave rise to this intriguing question. A desk set given by the Wisconsin Senator was inscribed: "To J. B. Matthews, a star-spangled American, from one of his pupils and admirers."

The Washington *Evening Star,* at the height of the controversy, published on July 9 a front-page article entitled "Who is J. B. Matthews?" This performed a signal service in bringing out into the open the character of a man who has influenced the thought-patterns of our generation.

From left to right

MATTHEWS STARTED OUT as a Methodist minister. From there, he swung to the far left, becoming a "Marxist Socialist." If not a card-carrying Communist, he was so close to it that he was suspended by the Socialist Party for being too radical.

During this period, he wrote a book called *Partners in Plunder* in which he charged the church with being in league with capitalism. "It is not the least of the functions of religion," he wrote, "to confer moral sanctions upon whatever is deemed urgent for the controlling economic forces of society."

In 1938, at the age of 41, Matthews made a switch from communism to anti-communism. He made headlines by his sensational testimony before the House Un-American Activities Committee, then headed by Martin Dies. Soon after, he went on that committee's payroll.

He fathered the committee's file system, in which clippings and other unevaluated information about suspected individuals are kept. The file has become infamous as the source of smears without facts to back them up.

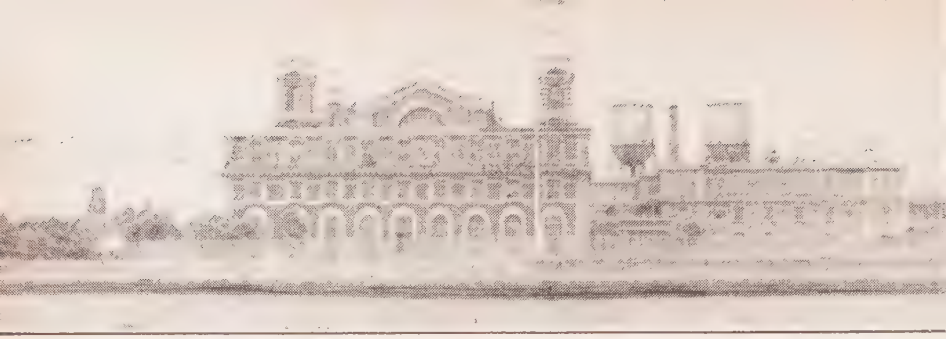
Matthews' article charging that the largest American pro-communist group is made up of Protestant clergy put his "pupil" McCarthy on the spot. He tried defending Matthews, but public reaction was too strong. He accepted his resignation.

An earmark of the McCarthy school of thought has been the playing up of ex-Communists as star witnesses. Here is a disturbing thought: What is there to hinder a clever Communist from pretending to reform, thus gaining the confidence of professional anti-Communists? Such a ruse would give a man a unique opportunity to disrupt democracy from within by sowing discord and suspicion.

Communists methods would be second nature to a pseudo-ex-Communist: mixture of truth and falsehood, innuendo, intimidation, thought control. A central job to accomplish would be to discredit the church, preparatory to muzzling it. The pattern is uncomfortably familiar.

Or suppose a man's switch from communism is sincere? That doesn't change his habits of thought and action. A dictatorship of the right has too much in common with a dictatorship of the left to be an acceptable alternative. Hitler got his start by publicizing his opposition to communism, and tried to silence the church.

Part of America's strength has been its balance, its avoidance of extremes. We need to take pages from the bitter lessons of Europe, where freedom was shackled by both fascism and communism. In both directions, the independence of the church was the strongest bulwark of freedom. —ROBERT E. VAN DEUSEN



Liberty Turns Her Back

By JAMES A. RYBERG

Aliens detained on Ellis Island are given comfort and hop through the help of a ULCA social worker, Miss Isolde Elan

ONE OF THE GREATEST THRILLS many Americans have experienced when returning from overseas is the glorious sight of the Statue of Liberty, welcoming all ships entering New York harbor. It must be even more spine-tingling for newcomers who have waited endless months to catch first glimpse of Liberty's torch.

Just a few hundred yards beyond Liberty and Bedloe's Island (on which the famed figure stands) is a slightly larger, C-shaped bit of New York State crowned by red bricked buildings, whose turreted slate roofs are blue-green from the sea air. Known as Ellis Island, it is the government detention station for foreigners who are unwelcome.

THE FEW HUNDRED non-Americans living today on Ellis Island include ship passengers whose entry papers were found "not in order," students and visitors who overstay their visas, foreigners entering this country illegally, and others.

Waiting long days, weeks, even many months for slow-moving investigations prove whether they may enter the Unite States or be deported abroad, El Island's transient population can sta gloomily out from behind their heav screened windows, ever mindful that t back of the "Mother of Exiles" is turn toward them. Though Bedloe's Isla is clearly visible in the bay, they cann see the gallant Lady's inspiring face, a her lamp fails to light hope in their ey

BUT HOPE is not completely gone this isle of exiles. They have a tirele friend and advocate in the person of o small, dynamic, auburn-haired wom whose perpetual optimism radiates co fort to the lonely, encouragement to t downcast, faith to those torn by dou

Some 1,149 Europeans who pass through Ellis Island last year will g glowing testimony to the help they ceived while in the shadow of Americ darkest doorway from spunky Isol Eland, social service worker of t United Lutheran Church in Ameri Another 435 Europeans who lived on t

Mr. Ryberg is on the staff of the National Lutheran Council public relations division.

sland the first five months of this year will gladly chorus "Amen!"

Five feet tall, with sparkling hazel eyes, Miss Eland's every waking moment seems devoted to helping restore the pride of human dignity to the crestfallen. "A little human dynamo who talks like a whirlwind" (as she is so appropriately described by her boss, Dr. C. Franklin Koch, executive secretary of the ULCA's Board of Social Missions), Miss Eland began working at Ellis Island nine years ago, then as representative of Travelers' Aid. In 1948, the ULCA's Women's Missionary Society took her on as a missionary.

Born in Estonia after the turn of the century, educated as a schoolteacher, Miss Eland came to this country in 1924 to work for the YWCA. Her small stature fails to deter her boundless energies and complete dedication to a spirit of Christian service which combines the abilities of a banker, interpreter, travel agent, shipping expert, file clerk, personal counselor, friend and spiritual adviser.

FROM LISTS SUPPLIED daily by the U.S. Immigration and Naturalization Service showing detainees arriving or released from Ellis Island, she studies nationality columns to decide which people are "logically Lutheran." These are most often North Europeans—Danes, Estonians, Finns, Germans, Latvians, Norwegians and Swedes.

Two categories show "passengers" and "warrant cases and seamen," plus reasons for each being held on the island for further investigation. The former are most often marked "medical hold," usually for tuberculosis. "Warrants" shown on the daily tallies involve individuals (largely seamen) held for illegal entry, persons who have overstayed their visas, and others slated for deportation.

Those held are detained at government

ISOLDE ELAND AT WORK
She helps people solve their problems

expense, with passengers allowed to move fairly freely on the island, while warrant cases are closely restricted. Quarters are being remodeled to make them more pleasant and less prison-like.

MISS ELAND'S job is to help the detainees—particularly Lutherans, though others also receive aid—to protect their right to prove that they should remain in this country, as well as their moral integrity. The Immigration Service believes that the burden of proof rests with the detainees, who are permitted to engage lawyers and to confer with them in a special attorneys' room.

Deportees can be paroled on bond, and usually are allowed from 30 to 90 days to leave the U.S. voluntarily. During this time, many try to obtain extensions to appeal their cases.

In carrying out her work, Miss Eland, together with her Latvian-born assistant, Miss Irene Vornik, who joined her a year ago, speaks with detainees in their own tongue when possible. Each potential Lutheran is contacted with an offer of aid, a word of encouragement or explanation, a promise to check up on "red-tape."

LAST FALL, a Norwegian family of four was detoured to Ellis Island after their ship arrived in New York. The mother, who had been treated for TB in Norway, failed to meet the health standards of the Immigration Service. Miss Eland intervened, and the woman was released for "observation" after the ULCA worker had arranged for free treatment at a hospital in Denver. In April, the mother rejoined her husband and two small children.

A Finnish family, arriving in March on their way to Boston with five children under six years of age, was held for "medical reasons" when it was discerned that the mother, 31, had traces of TB Miss Eland helped relatives to post $1,000 Treasury Bond, and the woma was released for treatment in a Bay Stat hospital. Early in May, she too rejoine her loved ones.

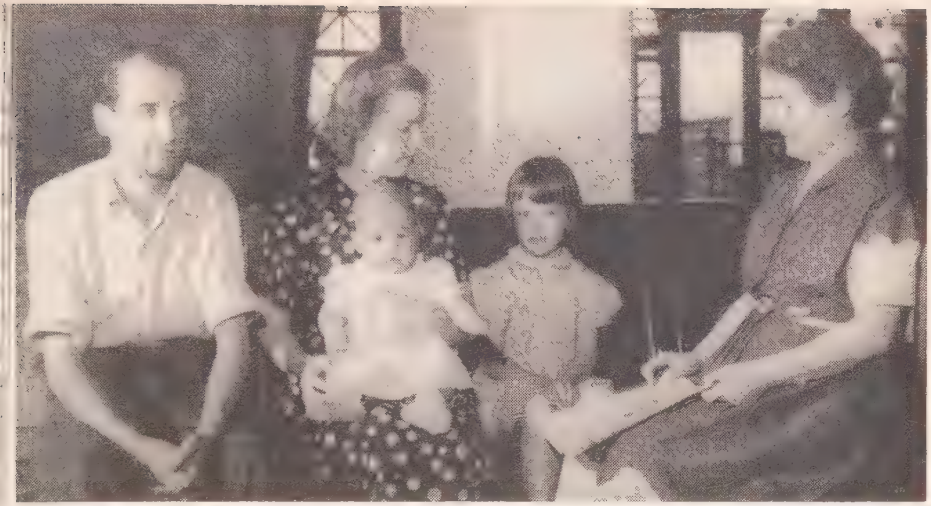
Arriving at New York's Idlewild Ai port, a girl student, 23, from Norwa en route to Washington state on a schola ship, could not show how she hoped t live without outside financial suppor (Foreign students are not allowed t work.) At Ellis Island, Miss Eland re resented the young woman at the hea ing, arranged for posting of a bond b friends, and the girl was released.

RECENTLY, the five-year-old son of Ukrainian DP couple was brought to th island. Because he had TB, he had bee unable to emigrate with his parents whe they left a camp in Germany two yea ago. Treated in Sweden and cured, h did not recognize nor understand h parents who sought to speak with hir both in Ukrainian and German. Th lad pushed his mother away when sh sought to embrace him.

Just then, Miss Vornik spoke to th boy in Swedish, explaining that th woman was his mother who wanted take him home. Soon, a reunion w completed for parents who had to beg to learn to speak with their own child.

The Immigration Service believes keeping familes together, even when on one member is holding up entry permi for all. In one family the father, 2 was born in Czechoslovakia; mother, 3 in Italy; a daughter, 7, was born in a Austrian DP camp; and a new daughte 7 months, was born in a Staten Islan hospital. All are stateless, and have bee held at Ellis Island since September 195

Like many DPs, the family is held f perjury by the father. On his entry a



NO PLACE TO GO

Stateless DP family is held at Ellis Island because a man didn't report a theft

fadavit, he neglected to tell that in 1946 he had been convicted of stealing food to feed his family. Now in its fifth appeal, the case is being handled by Michael F. Markel, Lutheran attorney in Washington, D. C.

Largest number of detainees held at Ellis Island involves seamen from foreign vessels, many of whom marry American girls while in port and decide to stay. Picked up by the Immigration Service, they are usually given opportunity to legalize their residence if they can prove "good moral character." Those who "jump ship" or who commit other misdeeds are deported.

A 65-year-old Swedish sailor, turned janitor for a Lutheran church in Brooklyn, was brought in for deportation because of a discrepancy in his alien registration papers. With Miss Eland's help, the penniless old man explained that he had misunderstood the term "marital status," and that he had thought "single" was sufficient description for a man whose wife had died, instead of "widower." Held for perjury, his case is pending.

THE SEAMEN AIDED by Miss Eland last year used up 282 cartons of clothing and personal supplies contributed by WMS members, plus 83 other bundles sent by groups through May 1 of this year. Giving out clothing only to the most "deserving" cases, Miss Eland found that of some 432 seamen aided last year, 400 were in need of some article of clothing.

An old Finnish sailor, returned to Ellis Island for the third time, was greeted by Miss Eland, who smiled at him: "Richard, are you back again?"

He nodded, admitting, "I need everything." He explained that someone had "borrowed" his suit, his suitcase had been stolen, and that he was broke. Grinning, he opened his mouth to show that his false teeth, too, were missing. They had been stolen as well!

Among other things recently sent to Miss Eland by a WMS member had been a set of extra false teeth. Richard tried them—they fit perfectly! He was happily deported to Finland with a set of pearly white teeth!

Activities of Miss Eland and represen-

WOMEN'S MISSIONARY SOCIETY PROVIDED THE CLOTHING
Irene Vornik distributes supply to Norwegian seamen

tatives of seven other church social service agencies (Protestant, Catholic and Jewish) in providing clothing for the detainees meet with full approval of Edward J. Shaughnessy, director of the Immigration Service on Ellis Island.

REGULARLY SCHEDULED worship services on Ellis Iland are conducted by visiting clergymen, including a number of Lutheran pastors speaking German and Scandinavian languages. Bibles are available free in 83 foreign languages supplied by the New York Bible Society from a 20,000-volume library staffed by the Salvation Army. Other church workers operate classes in English and Americanism in a modern schoolroom furnished by New York church people.

A meticulous worker, Miss Eland pays attention to countless small details in her performance of personal services to detainees. Each week she makes hundreds of phone calls, writes dozens of letters, all the while maintaining a personal file for each individual, generously interspersed with small memos to herself to record actions taken, favors done.

From a small cash fund placed at her disposal by the WMS, Miss Eland a vances such items as postage stamp pays miscellaneous cleaning and sho repair bills, buys eyeglasses for tho who need them, miraculously stretchi the small sum to cover dozens of i dividual needs. She is a watchdog f her charges, particularly against the being victimized by unscrupulous ser ice operators. She recovered $7 charge a seaman by an enterprising bagga agent for trunks which could have bee transported free on a railroad ticket.

SHE ALSO AIDS consulates of Sca dinavian countries. At their request, s keeps them posted on the status of No wegian, Swedish and Danish nationa detained at Ellis Island. The consulate she says, are anxious to check the effe of the McCarran Immigration Law o their nationals.

As in past summers, when Miss Ela takes her vacation this year, she w travel to the West Coast. While en rout she plans to visit families she has helpe In each instance, she has been assured a welcome "just like a member of t family."

Children search rubble for lost property as flood recedes

DISASTER IN KUMAMOTO

By MAUD POWLAS

Japan's worst flood takes 500 lives, destroys homes of thousands, damages Lutheran mission schools and homes

THE ANNUAL RAINY SEASON had been at its worst this year. Then two black clouds came speeding across the Island of Kyushu, one going east and one going west. Each refused to give the right of way to the other.

Their head-on collision poured 34 inches of rain on an already soaked earth and changed all streets and by-ways into rivers which stopped all traffic and scattered cars and trucks grotesquely about the streets. One automobile was left standing on its nose beside the street, and a truck was sprawled sidewise on top of a dislocated house roof.

Kumamoto's famous White River, which usually glides peacefully through the center of the city, was already at a record high. When these multiple rivulets came pouring another torrent into it, it tore from their ancient, well-built buttresses the bridges that had stood the storms of sixty years and sent them crashing against the more modern bridges.

There, with the accumulation of debris, dams were soon formed at every cement bridge, and the surging waters had no other recourse than to spread out over the city. Soon the banks of the

Miss Powlas, a veteran Japan missionary of the United Lutheran Church, directs the Jiai En, "Colony of Mercy," in Kumamoto. She has helped thousands of people rebuild their lives and homes in years since the war.

Lutheran boys' school was a place of refuge for the homeless

river gave way in 22 places and the river plowed itself another bed straight down through the poorer residential section, pushing hundreds of small houses and even some stucco buildings before it.

FIVE DAYS LATER ALL communications, except the radio, are still down and actual records of the flood damage are incomplete. But 500 bodies have been found, and homes of 600,000 in this area are estimated to have been flooded. Some were flooded above the straw-matting floors, but in some districts water rose to the eaves of the roof or to the second floor of larger houses. The main shopping district of Kumamoto was one of the worst-damaged areas. The waters came in so fast that there was no time to carry materials upstairs, even where there were second floors. Especially food and merchandise stores have suffered a heavy loss.

OF OUR LUTHERAN CHURCH property, *Kyushu Gakuin*—the boys' school—with all its teacher's residences, *Midori* Kindergarten, and two missionary houses were flooded. This district got four feet of water. Since it was some distance from the river, there was time for the peop to flee to the second floor of schools ar dormitories. Andrew Ellis has been ra tling around in one of these missiona houses all by himself, but the night the flood and ever since, he has ha plenty of company. Forty-five of his on story-house neighbors found refuge in th second floor of his house, while his so and heavy furniture, dishes, and many his precious books and recording machi —which he had not time to get upstairs floated around on the water downstair His puddings and cake mixes demo strated their self-rising qualities wi great confusion in the kitchen and pantr The Book-mobile, being waterproc saved the movie projector and lendir library from damage. But the damage mission property will run into thousan of dollars.

THE WATER HAS RECEDED and the beavers are digging their houses out the mud. From six inches to six feet silt and debris settled in and under eve house and in every yard. Bulldozers a pushing the mud and debris from the ce

very street became a river and countless flimsy houses collapsed

er of the main streets so water and food rucks can get through but only one bridge n the city remains passable.

Great patches of asphalt were lifted rom the streets and carried away like ardboard. The cement block streetcar oad-bed has been so upheaved that there eems no hope for streetcar service soon.

Of Kumamoto's 300,000 people, 192,000 had to be fed by the city because they had no food and no place to cook. Thousands are left permanently homeless. Unfortunately most of them are repatriates and those who lost everything during the bombing eight years ago. The city had only last year succeeded in getting enough low-rent houses built so these people could begin to live like human beings. Now, unless outside help comes, this prefecture will surely be bankrupt and unable to rebuild.

Word has come through that Fukuoka and Saga Prefectures, especially Kurume City, have also suffered heavy losses, but no statistics are available. Reports tell us that no missionary lives were lost and that there was no heavy damage to mission property.

IN SPITE OF THE FACT that it is cloudy and still raining, the stench from the mud and sewage is getting bad here in this city. In the heat of early July, epidemics of many kinds can be expected.

The city is short of food and medical supplies. Foods will be shipped in as soon as trains can run. But every missionary could distribute vitamins to good advantage. A new strain will be thrown upon the Colony of Mercy because these again-homeless repatriates have been our special proteges ever since they were returned, naked and homeless, to Japan in 1946. But the greatest strain of all is being helpless to help when aid is needed so desperatety.

EVEN A FOOL CAN COUNT the apples on a tree, but it takes foresight to count the trees in an apple.

—RALPH W. SOCKMAN in *How to Believe* (Doubleday)

This Church Cares for Its Old People

A Virginia congregation has opened a home where its elderly wom can find refuge—paying their way but assured of love and protecti

NEWEST FRONTIER for Christian service in America is in caring for the rapidly increasing number of old people. Most of these people are not penniless. They get pensions or social security checks and can pay a modest sum for their support. But there must be some place for them where they are loved and cared for in their declining years.

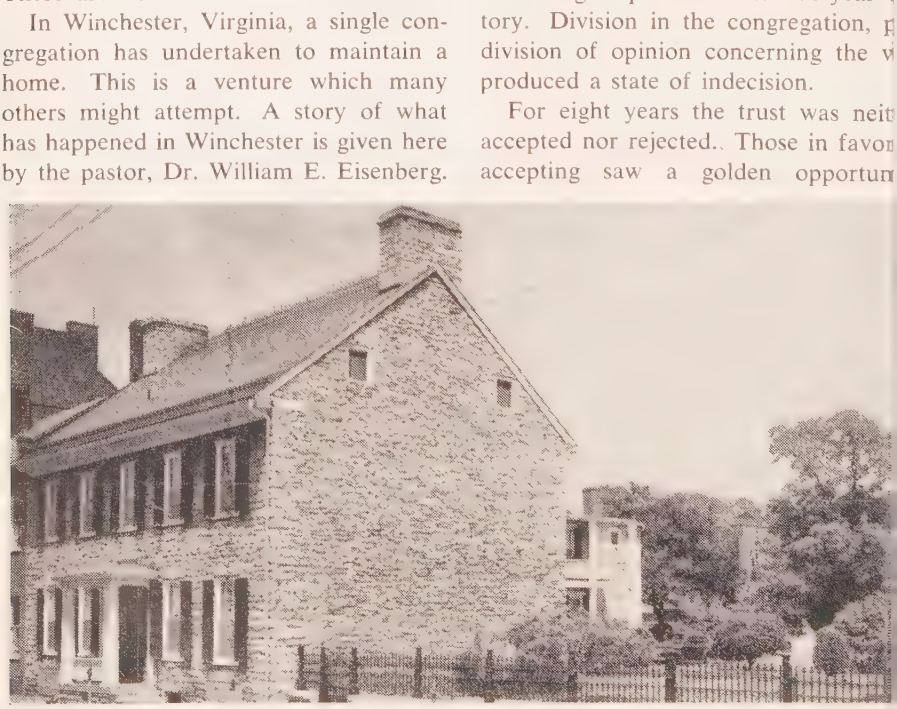
Churches can provide these places. Once the initial investment has been made, the homes do not require much subsidy. Lutherans have been establishing many such homes in recent years. There are now more than a hundred.

In Winchester, Virginia, a single congregation has undertaken to maintain a home. This is a venture which many others might attempt. A story of what has happened in Winchester is given here by the pastor, Dr. William E. Eisenberg.

A FIFTEEN-YEAR-OLD DREAM came reality in Winchester last month. T Godfrey Miller Home, owned and m aged by Grace Church, was dedica June 14. During the years we had be planning for it, some hard decisions h to be made and knotty problems solv Let me outline the story.

By the will of Miss Margaretta Mil who died in 1938, her home and adjo ing property were devised to the trust of Grace Church for an old ladies' hor At the time of Miss Miller's death, Gr congregation was in the depths of most tragic episode of its 200-year h tory. Division in the congregation, p division of opinion concerning the v produced a state of indecision.

For eight years the trust was neit accepted nor rejected. Those in favor accepting saw a golden opportun



GODFREY MILLER HOME IN WINCHESTER

Those opposed viewed it as impossible of being carried out.

Sentiment to assume the trust slowly crystallized until in 1947 the congregation voted to shoulder the responsibility. This action had been pre-conditioned by offers of aid in remodeling the property which was in need of repairs. First Ben F. Davis and then Joseph P. Miller, loyal laymen, came forward with proposed gifts of $1,000 each, to which was soon added the further offer of $1,000 a year for nine years by Mr. and Mrs. Davis.

BUT NO SOONER had the congregation made its decision than the administrator of the estate, claiming the decision had been put off too long, refused to turn over the property. This meant a court case and a seemingly needless expenditure.

After gaining possession of the property, located on the main business street of the town, the church trustees set up a corporation for control and operation of the home. To this group fell the responsibility of reconditioning the property for its intended purpose.

The main house is a pre-1800 stone structure of eight rooms to which six rooms were added in 1859. While the house was essentially sound, it had to be modernized throughout. New electric wiring was installed throughout. Four new bathrooms were built. Several partitions had to be removed and several new ones constructed. Doors had to be converted to windows. All floors had to be refinished, rooms papered, woodwork repainted. Cement floors were laid in the cellar and first floor laundry, a new oil furnace installed, and screens and screen doors provided.

RENOVATION OF THE PROPERTY was followed by furnishing the house. A goodly amount of usable furniture was inherited, most of which had to be repaired and refinished. Other articles have been provided by the congregation and friends. Carpet, beds, floor lamps, and lighting fixtures have been purchased.

Due to the generosity of local business firms and the careful supervision of all details of the renovation, the entire project had been completed at a cost a little

THERE IS SPACE FOR FIFTEEN

under $15,000. Mr. Davis supervised the work with full devotion until his death in January, 1951. Miss Mary Katherine Aulick, a member of the executive committee of the board of directors, then took over, supervising the interior decorating and completing renovations.

The bulk of the money has come from members of Grace Church. Besides the gifts already noted, a thousand dollars came from the estate of Mrs. C. E. Aulick. Income from invested endowment ($22,700 also from the Margaretta Miller estate) has produced to date about $2,000 more. Other individuals have made gifts ranging from $25 to $100, not once but repeatedly. The congregation has made an annual offering at Christmas.

The Women of the Church equipped the kitchen with electric stove and refrigerator. Sunday school classes provided window shades and curtains. Hundreds of hours of work have been donated, from women cleaning the place on various occasions to boys mowing the lawn. Persons outside the congregation have sent gifts, one retired pastor sending a check for $50 for endowment.

THE HOME OPENED ITS DOORS June 1. It now has four residents. One is Mrs. J. George Baetjer, the director, a member of the congregation who volunteered for the work and thereby made the opening of the institution possible. She is a trained nurse by profession and a former director of nurses. Through the co-operation of Sister Anna Ebert of the Philadelphia Deaconess Motherhouse and Secretary Francis A. Shearer of the United Lutheran Church Board of Social Missions, she was given four weeks of instruction in the operation of such a home in Philadelphia.

A second resident is Miss Catherine Stine, also a member of the congregation. She too volunteered for her work—t care of the kitchen. The third is a te porary resident while her family is vacation—a kind of service the ho plans to provide as long as any of nine bedrooms is unoccupied. The fou is an applicant for long-term admissio

THE GODFREY MILLER HOME, with capacity of 15 persons, is not a nursi home nor is it a convalescent home. seeks to provide a Christian home f women, and offers lodging and care a modest cost to residents who will pay f their rooms on a fixed charge basis, a for their meals on a co-operative, p capita basis. There is no admission fe Residents must bear any costs incurr by illness, though it is the policy of t directors to extend the services of t home to include medical care when i creased resources will permit.

Dr. C. E. Krumbholz, director of w fare of the National Lutheran Counc was the speaker on the day of dedicatio June 14. He said the home is the 134 Lutheran home for the aged in the Unit States.

Dr. Krumbholz pointed out two uniq features in the project. To his knowled this is the only Lutheran home of kind backed by a single congregatio while the operation of the dining-roo on a co-operative basis is also distincti

The Home is the first Lutheran hor for the aged on the territory of the Syn of Virginia. Grace Church is happy launch such a project in its bicentenn year in gratitude to God and as an a venture of faith. Our people pray th many may have a more abundant life their declining years because of the Go frey Miller Home. We know, too, wh is involved in making dreams come tru patience, work, perseverence, and t blessing of God.

REINHOLD NIEBUHR:

Christianity Doesn't Need Favorable Environment

WE PRIDE OURSELVES in the "free world" on a form of government which is most compatible with the Christian faith. And we abhor the totalitarian regimes which seek to suppress religion.

Yet these tyrannies inadvertently test and purify the faith. Only recently the stubborn and heroic resistance to the Communist regime by the young Christians of East Germany forced the government to yield and to promise amnesty to many imprisoned Christians.

Meanwhile in our own country, where we enjoy political freedom, there are signs that Christianity is being subtly corrupted into a glorification of the "American way of life." Sometimes this glorification takes place under social pressure, which our demagogues know how to apply in defiance of our cherished traditions. Sometimes it is merely due to a dissipation of the Christian faith and its corruption by the mood of self-congratulation and complacency to which a rich and powerful nation is tempted, particularly when it is forced to engage in a long conflict with a foe, whose vices seem to prove our virtue.

Such a situation breeds self-righteousness, unless there is an actual encounter between man and God, in the pattern of Biblical religion. In such encounter, even the most righteous men and nations are convicted of their sin.

IDEALLY THE AMERICAN situation might seem to be a "favorable" climate for the practice of the Christian faith. Theoretically, Communist tyranny destroys such a faith. But actually the freedom we boast sometimes develops into an idolatrous collective self-esteem. Christianity becomes the prisoner of what someone has called "democratic totalitarianism."

On the other hand, the obvious tyranny which is intended to destroy the faith frequently serves to test and to purify it. These are ironic facts. They do not prove that tyranny is preferable to freedom from a Christian standpoint. They merely prove the relevance of the Biblical warning: "If any man stand let him take heed lest he fall."

They also remind us that fatness, ease, and complacency are greater perils for our faith than lean years and the threat of martyrdom.

EIGHT CENTURIES AT TRONDHEIM

World Lutheranism will celebrate anniversary this week

VIKING KINGS had brought Christianity to Norway about the year 1000, but the church was governed by an archbishop in Germany until 1153. In that year—eight centuries ago—the Church of Norway was established with its own archbishop in the capital city of Trondheim.

This week the Norwegians are celebrating. Norway's King Haakon and his family will attend the services in the Trondheim cathedral on July 28 and 29. There will be a solemn procession of clergymen, including the heads of the churches of England, Scotland, Denmark, Finland, Iceland, Sweden.

Lutheran churchmen of a dozen na-

tions will be present because the annual meeting of the Lutheran World Federation's executive committee is scheduled in Trondheim July 27 to August 4.

THE FESTIVITIES OF the 800th anniversary celebration will be opened at the Knights' Hall of the Archbishop's Palace, one of the oldest and most famous buildings in Norway. High point of the celebration will be the service at the cathedral, shrine of Norway's patron saint, King Olav, and the church in which the kings of Norway are crowned. Nidaros is the old name of the city, which now ranks third among the cities of Norway. It was founded in 998 on the shores of picturesque Trondheim fjord.

In July, 1153, Cardinal Nicholas Breakspeare, who later became Pope Adrian IV, came to the city and called a meeting that laid the foundations of the Archbishopric of Norway, the first organized diocese from which the Church of Norway was to grow.

After the Reformation, the rank of archbishop was abolished and the archbishop of Nidaros ceased to be supreme in the country. But the Norwegians still recognize the first diocese of Nidaros as the cornerstone of their church.

BISHOP JOHANNES SMEMO, successor of Eivind Berggrav as chief bishop of the Church of Norway, suggested that Trondheim be chosen as the place of the Lutheran World Federation executive committee meeting.

The committee will hear reports on the newly created LWF departments of theology, world missions, Lutheran world service, and Latin America.

According to Dr. Carl E. Lund-Quist, executive secretary of the LWF, the committee will have to provide answers to a number of questions regarding the basis of membership, the nature of the federation, and the program of its departmer of theology. Major attention will be pa to the participation of the Scandinavia churches in a confessional organizatic like the LWF.

Anybody Can Pray

By CARROLL THOMPSON

Ben Furrow didn't feel qualified t conduct worship until he saw ho God could use him to help others

A UNITED LUTHERAN layman wh never thought much of church work few years ago today is the sparkplug a unique program of Christian servi that is bringing comfort to dozens aged people in Omaha's convalesce homes.

He is Ben Furrow, a member of Gra Lutheran Church, who visits two hom a week to conduct a short worship ser ice for the aged inmates who have n other contact with the church. Ben work, which takes him about eight hou per week in addition to all his oth

Pastor Henry Goede, layman Ben Furro

hurch duties, is a large part of the visitaon program which was started by maha's intersynodical brotherhood roup which includes men from Omaha's ational Lutheran Council churches.

Altogether, four Lutheran congregaons send out visitors to seven homes. en, and his Grace Brotherhood partner, William Parsons, visit three of the omes.

The program is still in its infancy. It ends lay visitors to only seven of the 132 maha homes seeking visitors. But for en it has been a triumphant work, ringing him a new vision of the layman's place in the church program.

BEN'S STORY is unique and challenging. He was not interested in church ctivities until Pastor Henry J. Goede rought him into the church a few years go. Then, gradually, at Brotherhood neetings, he began to ask questions and how interest in the layman's work. He ashered, helped take the offering, and elped with the congregation's scout program.

But Ben's lack of formal education (he went through the sixth grade and quit school to work) held him from volunteering for more responsible jobs. Then he intersynodical brotherhood introduced the idea of sending laymen to Omaha's convalescent homes to present a worship service. Pastor Goede urged Ben to take one home and try the visiting. Ben said he couldn't.

"I'm new in the church, and my English is bad. And I really don't know the Bible like I should," he protested.

But he went, anyway. And right from the start the old folks liked Ben.

A RUGGED FELLOW who looks like the railroader that he is, Ben's sincerity and honesty couldn't help but show through. The jokes he made, the strong, firm way he prayed, the unpolished but deeply sincere devotional talks he gave, all endeared him to the lonely old people.

But still Ben wasn't convinced. Then one night, soon after he had started, he went to the home and found that the grandson of the lady who operated the home was near death. Ben forgot his clumsiness and shyness. All he could see were saddened friends who needed comfort.

He conducted a prayer service for the grandson. The boy lived and the faith of the family was so lifted that they had their six grandchildren baptized into Grace Church and two daughters and the son-in-law were confirmed.

Ben went ahead to bring others into his congregation. At the end of the first year he had brought 11 people into the church. Soon he began visiting another convalescent home. Now he takes a weekly program to two homes and 36 aged people depend on him for their only contact with the church.

THERE ARE OTHER results of Ben's work, too. Operators of the homes say medical bills have gone down 10 per cent since he started his work. And, like many other laymen who work for their church for the first time, Ben has discovered that Christian service is a two-way street. You always receive more than you give away.

"I've been repaid a thousand times over," he says.

Ben has three boys and his salary for working at the freight depot in Omaha doesn't allow lots of extra money. "I can't give all I want for church work, so I try to make up for it by giving my time." He spends eight hours a week on his visitation programs.

As his pastor, the Rev. Henry J. Goede, says, "There's a layman for you."

PEOPLE ARE NICER

By ELISE FRASE

NOW THAT JULIE PRITCHARD was married and staying home, she went to the monthly sewing meeting of the women's society at the church. Julie was the youngest one there. Most of the young women her age had babies or they didn't like to sew or they had some other excuse for not coming.

But Julie liked to sew. She liked the projects the women worked on, little garments for children in orphanages, blankets for the old people's home, and mending clothing to send abroad.

Julie liked everything about the meeting except some things Ma Henderson said. Ma was in her fifties, tall and solidly built. And Ma had a voice, a strong powerful voice, and when Ma talked, people listened.

Julie liked the things that Mamie Smithies said, but Mamie was shy and her voice was low. When Mamie talked, people didn't always listen. Sometimes they went right on talking themselves. But people always listened to Ma.

MA EITHER LIKED PEOPLE or she didn't. And if she didn't like people she could ridicule them something terrific. Julie felt sorry for the people Ma didn't like. She was sure they weren't as bad as Ma thought they were.

It was a wonder, Julie thought, that no one had ever told Ma off. But no one ever did. And the reason was not hard to see. Ma had another side to her. She was one of the best workers in the church, if not the best.

Sometimes the church had singers that Ma didn't like. That was because the choir director was responsible for the music and didn't consult Ma. Last Sun day the singer was Leone Kleg and M was saying to the women in the sewin circle, "Doesn't it just kill you the wa Leone blinks her eyes! I can't bear look at her when she sings. So affected

"I like her," Mamie said in her lo shy voice. But no one seemed to he her, no one except Julie.

"I didn't notice that she blinked," Jul said loudly. "I like the way Leone Kl sings."

THAN WE THINK

There was a moment of painful silence. Ma looked at Julie as she might a traitor in the midst. Then she said haughtily, "There's no accounting for tastes. But as for me, I detest the way Leone sings." During the remainder of the sewing meeting, Ma remained a little cool toward Julie.

AT DINNER THAT EVENING Julie spilled over her resentment against Ma to Bob, her husband. "Suppose I were a new member of the church," Julie said. "It would bother me, I know to hear the things Ma says about people. I wish I had the nerve to tell her off."

"Ma's got a good heart," Bob said placatingly. "If you were in trouble, Julie, there's nothing she wouldn't do for you. She's always helping people."

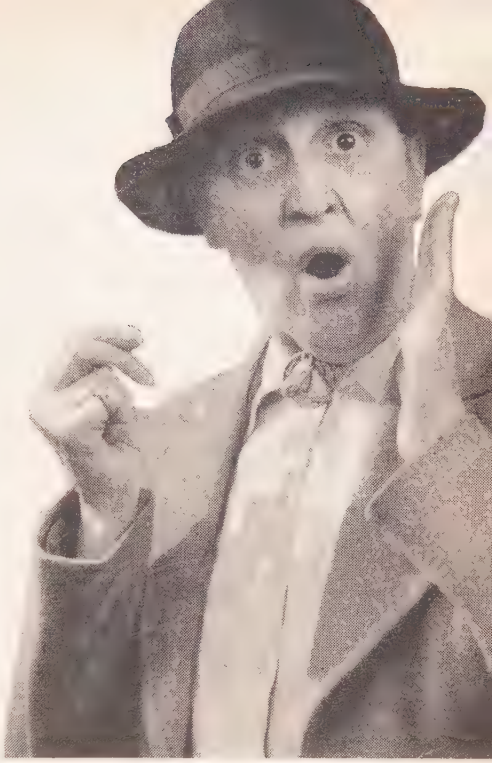
"If she likes them," Julie retorted. "Otherwise they might as well bury their heads in the sand."

Bob grinned. "Moral: be sure she likes you. But seriously, Julie, the church needs Ma. We've all got rough edges of some sort. Ma's rough edges just happen to annoy you."

"Annoy is right," Julie said. "She's so prejudiced. She forms an opinion and that's that. She's like a chunk of cement. It never occurs to her that she could be wrong."

THE NEXT MEETING of the sewing circle Mamie was late. When she came, she hurried in, breathless, and with very pink cheeks. It wasn't like Mamie to hurry or to be excited. Everyone looked up at her in surprise and Mamie gasped, "I've some bad news."

This time everyone listened to Mamie.



"Grandma Sander's house is for sale and she's got to move!" Mamie said.

There was a gasp of dismay which seemed to come from everyone in the room. Someone said, "It will kill Grandma to have to move. She's lived there for forty years."

Then Ma Henderson's voice filled the room. "Grandma has done plenty for this church in her day. Now's the time for the church to do something for Grandma Sander."

There was complete silence in the room as everyone waited for Ma to continue.

Ma looked around at each one, then said firmly, "If we put our mind to it, we can collect enough money in this church to buy that house for Grandma."

In spite of herself, Julie felt a thrill of admiration for Ma Henderson.

"LET'S DO SOMETHING right away," Julie said. "Find out who owns it, how much it is."

"Hal Minter owns it," Mamie said.

"Hal Minter!" Ma snorted. "He's a Shylock if ever there was one. Once he finds out the church wants to buy the property, he'll put the price sky-high."

Julie didn't believe it but she held her tongue. Then she offered, "Mamie and I could go to see him right now. We won't say anything about the church."

Ma grinned crookedly. "Go ahead. If you can get a fair price from that old Scrooge you're smarter than I think you are."

Julie left with Mamie. "I don't think Hal Minter is half as bad as Ma Henderson says."

"Do you know him?" Mamie asked.

"No. Never heard of him before. But he couldn't be as bad as Ma thinks."

Julie and Mamie entered Hal Minter's office. Julie felt complete confidence as she said to the girl behind the counter, "I'd like to speak to Mr. Minter."

HAL MINTER CAME FORWARD. He was a small man with dark skin and sharp grey eyes. "What can I do for you?" he asked shortly.

His manner was sharp and abrupt and Julie felt a little taken back. But she said, "I understand that the house rented by Grandma Sander is for sale."

"Already sold," Hal Minter snapped.

"Already?" Julie faltered.

Hal Minter was about to turn away when Julie gasped, "Could you tell us who bought it, please? We want to buy it for Grandma Sander. She's lived in it for forty years and . . . ."

"Curtis Price," Hal Minter interrupted, "has a thirty-day option on it."

Mamie and Julie looked up Curtis Price in the phone book but could get no response when they phoned. So the returned to the sewing circle to repor

"Curtis Price." Ma sniffed. "Don mention my name to him. It'll be lik waving a red flag before a bull."

"Oh, do you know him?" Julie asked

"Know him!" Ma snorted. "I've serve on committees with him. Curtis Pric and I never could agree. I can't abid the man."

Julie sighed. She wasn't so sure th time that Ma was wrong. But having pu her hand to the plow, she wasn't goin to turn back.

THE NEXT DAY she and Mamie wer to call on Curtis Price. He was a b man, slow moving, slow speaking. An he was a real estate broker. This fa seemed to dash Julie's hope. But brave she told him their purpose in coming an that they wished to buy the house f Grandma Sander.

Mr. Price looked thoughtful. Then h smiled a slow smile that lighted up h face. "You mean you young ladies wa to buy the house?"

"It's a group of us," Mamie said.

Mr. Price looked doubtful. "A grou What group?"

"The First Church," Julie said.

Mr. Price's surprise was evident. H looked at Julie and Mamie, then beame "And this was your idea?"

"No," Mamie said quickly, "it w Mrs. Henderson's."

Mamie's face got pink and Julie re ized that the words had just popped o and that Mamie was as distressed abo them as she was.

"Mrs. Henderson? Ma Henderson Again he looked thoughtful. Then said, "A good woman, Mrs. Henderso A mighty good woman. We never cou see eye to eye. A Martha sort of woman, but a good woman. Goes abo

oing good. Tell Ma Henderson I'll be ad to sell the church my option on randma Sander's house."

"Oh, thank you, Mr. Price," Julie asped, overcome at this good news. How—how much is the option?"

"Fifty dollars, that's what I paid for ," Curtis Price said.

JULIE'S WORDS FELL OVER EACH OTHER s she and Mamie told Ma Henderson at Curtis Price would sell the option. Ma's mouth dropped open as she stened.

"He likes you a lot," Julie told her. He said, 'A good woman, Mrs. Hender-on. A mighty good woman.' "

"Curtis Price said that about me?" Ma Henderson gasped.

"Yes, he did," Mamie said, "And he aid more, too. He said you 'go about doing good.' "

"A good woman, a mighty good woman"

"Well, mercy me," Ma Henderson said. "That was nice of Curtis Price to say that. I thought he had no use for me. But I guess I was wrong."

Julie had never seen Ma Henderson look so pleased.

"It's easy to be wrong about people, to make snap judgments," Julie said.

Ma looked surprised. "Why, yes, it is, Julie. You're right about that. I'm going to be more careful after this. People, I guess, are nicer than we think."

Timmy's Prayer

ON A DARK RAINY NIGHT we drove several miles into the country for poultry.

"It will be in the freezer, marked and wrapped," the farmer's wife promised us. "There will be someone here to give it to you."

But the hired-man refused to take our money or give us the order. "I don't know nothing about it," he insisted as he retreated to a chair with the family dog.

Timmy and his baby brother were very quiet as we drove back home but we grown-ups scolded.

One said, "We will have to make another trip tomorrow." Another sighed, "If that hired-man had only used his head!" I answered, "You could see that he is a nitwit!"

When Timmy said his prayers that night he added a special petition to the usual ones, "God bless the poor man who has no head."

The young mother bent over her three-year-old and asked, "Where is there a man who has no head?" And Timmy answered, "That man on the farm who doesn't know how to think!"

Perhaps we and the world would be better if we followed Timmy's example—pray more, criticize less! ELIZABETH ANN DEAN

FIVE MAKE A FAMILY

A NUMBER OF THINGS

I PUT DOWN my magazine and turned toward the kitchen. If I stepped right along, I could have the picnic supper all ready by the time Dan got home from work.

The kitchen had that peaceful, late-afternoon look. You know how it is when everything is cleared away after lunch and evening activities have not begun. I almost hated to disturb it by opening the refrigerator and the bread box.

"YIPPEE!" PETE CLATTERED into the shed from the hot sunshine of the back yard, shattering the quiet into a million sharp pieces. "I'm a lowdown hombre, I am. Just a lowdown hombre!"

"No, Pete! Coil that rope before you come into the chow house if you don't want the cook to ride his bronk with spurs."

"Aw, mom. You can't talk cowboy. That's no good."

"What's wrong with that? Sounds to me just like the talk I hear from you boys."

"It's just not right. You don't sound the same."

"Well, sound the same or not, I mean I don't want you waving that rope over your head in the kitchen. Look out! You missed the salad dressing by inches!"

"OK." He fastened it to his belt in what looked to me like very professional style. "Bet you don't know where Susie is."

"Playing with the new children down the block?"

"Nope. Say, that's pretty neat, y know. Someone to play with each pe son in our family—except the younge is a boy instead of a girl for Susie. A you know what? He is one smart bo he is."

"He is?"

"Shur is. Playing in Susie's sandb this morning, but no sissy pies and cak for him. Know what he made? A sadd A sure 'nuff cowboy saddle."

"Well! Who'd have thought of tha But where is Susie if she isn't do there?"

"Tied to a tree. She'll never get loos

"Oh, Pete. Where did you leave he

"In Mawson's yard. She's our captiv

"But cowboys don't take captiv You've got the game mixed up. Go un her right away."

"But she's a lady rustler. We w gonna string her up without a trial since she's a girl, we just tied her up but good!"

"Look, Pete, it is too hot for anybo much less a little five-year-old girl, to tied to a tree. Go untie her right awa

"OK. I told the kids that's what yo say. They said I shouldn't tell you."

"I'm glad you had sense enough to the right thing anyway. Here, let me your pockets with chow for the ot cowboys. Now, get along with your tying."

CHILDREN! HONESTLY, this pretend stage drives me nearly frantic. I try go along with it as much as possible, I have to draw a line somewhere. I

ine! Tying my poor baby to a tree on day like this!

I found the cold cuts behind the milk. Vhat a place for them! I must have had ny mind on something else when I put nem away. But that isn't strange. I eem to be thinking about several things t once most of the time.

Yesterday it was the women's work at ne church. It just happened the luncheon t Herda Kalinen's turned out to be a egular get-together of women from the hurch. I don't think she planned it that ay. In fact, I know she didn't. But hen she started getting a congenial roup together, it just seemed the people ne wanted to ask were women who know ach other from working there.

WELL, SOMEONE BROUGHT UP the subect of whatever happened about the talnt survey we had last fall. Some of us vorked our heads off to canvass all the vomen in the congregation to find out vhere they would fit in the church proram so that we could spread the work little and not have the same people oing the same things year after year and eeling imposed upon—or thinking they re the works (we don't mention that).

I met some lovely people that way, and ne or two have pitched in and are helpng. But all winter we seem to have been ack in the same old rut. I've noticed it ff and on, myself, only I didn't want to ay anything for fear I'd be saddled with new job of organizing or something.

THE THING THAT WAS TOO BAD was to ay anything in a group like that where here were some who were not members f our church. Mina Ordway is a very ctive Methodist and an enthusiastic one. She began to tell about their WSCS and heir various circles and how that brings ew women into the work all the time.

That made some feel that our church was being criticized. You could just see Eloise bristle. "At least," she said, in that sweety-sweet way she puts on when she's really angry, "we don't high pressure anyone into working. I've heard some folks say that if they aren't active in your circles, they might just as well not belong to the church."

For a minute—or it seemed a minute—there was shocked silence. Then Mabel Larsen laughed. "That's our Eloise! She'd never high pressure anyone, would she, girls?"

The laugh that went round the room was part relief and part delight in seeing Eloise put on the defensive. With all her good qualities, and she has lots of them, Eloise is definitely an aggressive woman.

A LOOK OF SURPRISE crossed her face. Then she laughed with us. "All right. I guess I do urge people more than I should. But I know what they are missing when they don't take part in things. They can't know till they have tried."

"That's just the way it is with our circles," Mina agreed. "And I can see how some might think they were being railroaded into them. Yet the ones who resist hardest are just the ones who need it most. Isn't that true, Eloise?"

Herda, like a good hostess, seized the chance to turn the conversation and for a while we all became amateur psychologists, analyzing what church work can do for the personality.

Except for that one brief exchange, the afternoon was pleasant. However, I've been thinking a lot about the conversation. I'd like to see us get out of a rut without my having to do anything about it. And probably every woman in the church feels exactly the same way.

With a jerk I pulled my mind back to the business in hand. My family would not appreciate mustard on the cupcakes.

Personal Problem Clinic

Suspicion

QUESTION: In addition to my regular duties I teach a class in a night school downtown. I have a class of about 50 men and women of all ages. There are many questions asked, and sometimes I have to remain after class to answer questions and help people get straight in their thinking. When I am delayed, of course, I get home late.

My wife objects to my getting home later than she expects me. She has also developed a feeling that I am interested in some woman in the class. This is far from the truth, but she holds on to that feeling and often expresses it.

These extra earnings, while not large, help not only me but the entire family. I think May should be more understanding and sympathetic.

REPLY: It is not difficult for a wife, if largely restricted to her home and home duties while having a husband who is engaged in a variety of outside contacts, to conjure up annoying incidents and situations. Such imagined doings tend not to fade out but to increase, especially if she tells them to some unthinking woman who gives her encouragement. An overworked imagination can go far toward breaking up a marriage. Do not feel outraged by her suspicions or jealousy, but plan to help her to see things objectively and overcome poorly balanced feelings.

1) Give her a complete explanation of what happens and why. 2) If possible, take her with you as often as possible so that she may know at first hand what the conditions actually are. 3) Introduce her to the other teachers and to your class members to enable her to be at ease in the total situation. 4) Surprise her by getting home early as often as possible. 5) Enlist the assistance of some sober-minded lady to help allay her feelings a to achieve a better orientation.

Questions to be answered by Dr. Rudisill may be mailed to him at 1228 Spruce Street, Philadelphia 7. Include name and address if a personal reply is desired.

Sunday school revolution?

QUESTION: I have been a Sunday scho teacher for more than 15 years. Duri that time I have seen a good many impro ments made in our school. I am qu aware that I need improvement, and so d our school.

Very recently one of our newer teache attended a Sunday school conventic bought a little book and read it, and n wants to turn the school upside down.

She wants to change the ways of teachi and visiting, thinks we should have minute teaching periods and a new buildi and demands a committee to operate school, and many other things, including new superintendent.

Could all wisdom suddenly have dawn in her mind, while the rest of us have mained in the fog?

REPLY: All of us stand in need of i provement and wisdom, as do the schoo the church, and its leaders. The in vidual who feels that he has arrived the acme of wisdom is fooling hims While we desire real improvement a are willing to work for it, we do not w an emotional revolution, arrived at w out careful study.

Regardless of the excellence (or opposite) the total situation will h to determine how much change sho take place at once. It is usually not b for the demands of one person to de mine the course of action. Such p posals should not be turned down hand. All the leaders should info themselves thoroughly on sugges changes, discuss them in the group, we the advantages and disadvantages, make the decision as the official body charge of education. Once new ways adopted, the understanding previo gained will help to make the innovati succeed. —EARL S. RUDISIL

How Much Forgiveness?

Come Before Winter. By Carroll Voss. Muhlenberg Press. 290 pages. $3.75.

The problem of forgiveness has been the subject of countless sermons. We may not all be prodigal sons or forgiving fathers, but who has not apologized for hurting another—or wished it were not too late for that apology?

Carroll Voss preaches a sermon in novel form in *Come Before Winter*, on the extent to which forgiveness is required of us. Her text might well be Jesus' answer to Peter's question, "How often shall my brother sin against me and I forgive him?"

The story concerns a young girl, Dureth, whose life is plagued, shamed, and recurrently shadowed by the wrongdoing of her brother, Cole. The biblical interpretation is presented by Uncle John, whose philosophy is a guiding force in Dureth's life, as he tells her often, "You never know how God is going to work things out in our lives."

It takes quite a while to work things out for Dureth. She is nine when the book opens, already covering up for her brother's thievery. We follow her through a blighted love affair, a happy marriage and a successful writing career, scarred at every important phase by Cole's irresponsible and sometimes criminal behavior.

But how many times should Dureth forgive her brother? What would it do to her if she didn't forgive him? Does Christianity require that an individual—preyed upon by evil forces, an easy mark for the unscrupulous—continue to love and to turn the other cheek? Or is there a necessity for righteous indignation, for the just punishment of the guilty? Is there a limit to human endurance? Can one avoid becoming a permanent doormat only by not allowing oneself to be stepped on? Or is there another solution?

Mrs. Voss' answer to the problem is on the last page, and it concerns not so much forgiveness as the sin of not forgiving.

The author has a story to tell and a point to make, and combines the two in a book that will be enjoyed by many.

VIRGINIA VEEDER WESTERVELT
Altamont, New York

Man's Questions

The Great Quest. By Adolph Haentzschel. Concordia. 121 pages. $2.

This little volume may at times be somewhat heavy going for the general reader, but many will find it stimulating and rewarding.

Man's "great quest" is his attempt to find certain answers to his questions about his origin and destiny. Dr. Haentzschel examines briefly the questionings of man in the fields of religion, philosophy, and science. Among most religions he notes that "there is agreement at least in the belief that there is an unseen being, or beings, with whom man can enter into some kind of relation, and that there is a continuance of existence after death." All philosophies "more or less undertake to furnish answers to the great questions which mankind asks (but), the answers that are given are as varied as they could conceivably be." As for science, although modern science has tended towards a materialistic interpretation, yet many modern scientists have "adopted views more in harmony with a spiritual interpretation of the universe." But in all of this we do not find the *certain* answers to man's great quest.

From an examination of various ways of knowing—the senses, reason, intuition—Dr. Haentzschel believes that only in intuition do we begin to find the certainty we want. As Augustine and Descartes knew, it is within consciousness, within the inner life, that we find the certainty of our own existence, and it is in our conscience that we discover the certainty of moral obligation and of God.

But these intuitions need to be supple-

mented by God's revelation to man. For it is only in Jesus and through the divine Word that men "shall receive light on their deepest problems, that they shall know whence they come, what is the meaning and purpose of their journey of life, what destiny is prepared for them at the end of the road, and how they may prepare for and attain to their destiny." Only then may men find the certain answers to the great quest.

Roanoke College JAMES A. RIKARD

Pieper's Doctrine

Christian Dogmatics (Volume Three). By Francis Pieper. Concordia. 555 pages. $3.50.

This is the third volume of the late Francis Pieper's *Christian Dogmatics* in three volumes (*see* THE LUTHERAN, *Sept. 6, 1950; Jan. 2. 1952*). The content is divided into 10 sections, including the doctrines of sanctification, the means of grace, the sacraments, the church and ministry, eternal election, and Last Things.

Worth citing is one particular emphasis of the author with respect to the teaching of the Lord's Supper. If we are not mistaken, the current notion among many Lutheran pastors today is that according to Lutheran doctrine we receive in the Supper the "glorified" body of our Lord. All who have been teaching this view may be shocked to read in Pieper that this view is a deviation from the genuine Lutheran position. The real presence, Pieper maintains, does not depend on the glorification of Christ. Rather "according to the words of institution, the body comes into consideration not as glorified, but as given into death for our reconciliation." The body of Christ was endowed with divine attributes prior to the exaltation.

Walter W. F. Albrecht of the Springfield Seminary of the Missouri Synod has written the foreword to this volume, in which he takes issue with some of the reviews of the two preceding volumes. In these reviews, he says, the assertion was made that Pieper's position is an anachronism because it ignores the "problem of knowledge." Dr. Albrecht tries to minimize the impact of Pieper's critics by reasserting the scr turalness of this dogmatics.

True, Pieper wanted to write a biblic exposition of the Christian faith. Howev throughout the whole work he remain unaware of the subjective limitations of own mind. All human knowledge is co ditioned by the functional structure of t human mind. In this respect there is co plete agreement between Saint Paul a Kant. Pieper was no exception to this ru Because this insight into the problem epistomology is lacking in Pieper, he a is frequently lacking in justice and char when dealing with the position of oth Christian writers. OTTO W. HEICK

Waterloo, Ontario

Dream Interpretation

The Meaning of Dreams. By Calvin S. H Harper. 244 pages. $3.

The main thesis of the author is t dreams form a valuable insight for und standing the dreamer. Dreams are dramatization of the unsolved problems the dreamer's waking life. The charact in dreams are the pictorial expression of mental image the dreamer has of the They may be symbolic as well.

The author has based his conclusi upon records of thousands of dreams corded by hundreds of normal people. takes a series of dreams of several pers and shows how they are connected.

The dream expresses the unsolved pr lems of waking life, or in a series may p sent slightly varied solutions. He conte that from the recorded dreams of an dividual one can understand the think and the struggles of the dreamer.

The author finds few dreams that pleasant and indicates that continued pl ant dreams are likely to reveal the drea as one who takes a very irresponsible v of life. The author holds that dreams not have hidden meaning which can be terpreted only by special people. They a valuable source of information to hel man understand himself better.

Rochester, N. Y. WALTER COWE

OVERSEAS

wedes remember great China issionary of century ago

SWEDEN: Molle, June 27.—WHILE ockholm is celebrating its 700th anni-rsary with big festivals, it can also cele-ate the 100th anniversary of a great Stock-lm missionary, Theodor Hamberg. He as a pioneer of Christian missions to aina, and went out in the service of the erman-Swiss Basle mission society in 1847. e died in 1854, at only 35.

In China Hamberg fought for missionary ethods which after him became accepted, t he had to oppose the remarkable Ger-an pioneer Gutzlaff and also the board the Basle society. This was before the ientsin treaty of 1858 and before the time Hudson Taylor and the China Inland ission. The interior of China was closed foreigners. Hamberg lived in Hongkong, d only with great difficulties could he ork in the Hakka district of the interior. Dr. Schlyter in Lund, well known in the utheran World Federation, has published scholarly biography on Hamberg: *Theo-r Hamberg, den forste svenske Kinamis-onaren* (T. H., the first Swedish mission-y to China, Gleerups). The 266-page ook has a short summary in English. It ves a tragic portrayal of Hamberg but raises him for being the real founder of e Basle mission to China, the first Swed-h missionary to China, and the first Prot-tant missionary to the Hakka district.

Schlyter's book is the fourth of the pub-ations of the Swedish Society for Mis-onary Research. Relations between this ciety and the one-year-old Swedish Insti-te for Missionary Research are unclear. he Society and the Institute have the same esident, Professor Sundkler of Uppsala, d to a wide degree identical membership. The Institute publishes a series of small pular books on missionary research. The first number is called *Missionsforskningens arbetsuppgifter* (The tasks of missionary research) and is written by the president. In 32 pages Sundkler gives a brilliant survey of missionary research, focusing especially on German and American work. He gives also his own program: The main task of missionary research is given in the actual missionary situation, the relations between paganism and Christianity, between pagan society and customs, and life in the Christian Church. This is a more important field of study than the history of missionaries and mission societies.

Dr. Sundkler is himself living in close contact with the actual missionary situation. For several years he himself worked in South Africa and Tanganyika. Then he was a research secretary of the International Missionary Council. Later he visited India, and this fall will go to Africa as a member of a commission named by the IMC to study the training of ministers.

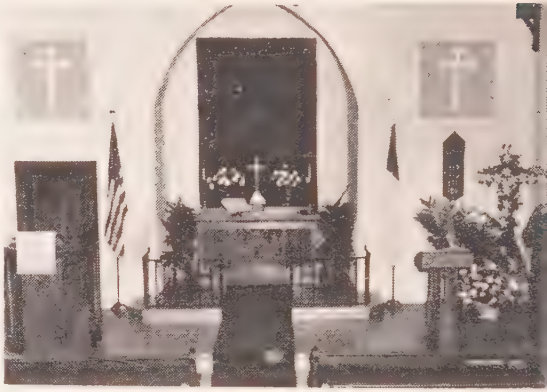
The second volume by the Institute is Sommarstrom: *Missionen och kommunismen* (Missions and Communism, 52 pp.). Sommarstrom is no scholar, and his analysis is somewhat superficial. But he served for many years as a Covenant missionary in China, and witnessed the way in which Chinese Christians were captured in the nets of communism. It is interesting to compare what he relates with the traditional anti-Western attitude of the Chinese people, illustrated in Schlyter's book on Hamberg.

In China Swedish missionaries are again concentrating on Hongkong, now as 100 years ago.

The mission of the Church of Sweden in Tanganyika has been strengthened by the director of the Board, Mr. Bafverfeldt, who has gone out to serve for two years on the field. For India the Board has started a special drive to help the starving villagers get water. For about $40,000 some well-boring equipment will be sent out to help the Tamil people to bore deep wells. The initiator of this project is Rev. Yngve Frykholm, a missionary in South India, at present on home leave. —STEN RODHE

SUMMER IS NO HOLIDAY IN CHURCH

Teen-agers were being confirmed in country parishes . . . construction of churches, parish halls was underway in the biggest church building boom in American history



IN REYNOLDSVILLE, PENNSYLVANIA, Trinity Church rededicated its sanctuary after extensive remodeling of nave and chancel. A memorial organ was installed. Money to pay the bills was assured when campaign was oversubscribed.

ILONA MASSEY, A Lutheran of Hungarian origin who has become a famous American movie, radio, television star, came to Pittsburgh to aid the Hungarian Lutheran Church She sang at a benefit concert

RURAL CHURCHES train a majority of the youth who in adulthood fill the pews of the city churches. Eleven were confirmed in Salem Church, Lamartine, Pennsylvania, only one of the annual confirmations in the multiple-congregation St. Petersburg parish. Each confirmand received an RSV Bible.

e Danes built it 160 years ago

EDERICK LUTHERAN CHURCH, in St. omas, Virgin Islands, in use since July 14, 1793

ew Life is Evident in aribbean Congregations

VIRGIN ISLANDS—Charlotte Amalie. mmer has been anything but slow in e Caribbean Synod. High school bac- laureate services were held in two of e Virgin Islands Conference churches s year. Several congregations were in midst of anniversary celebrations. e Board of American Missions Train- g School brought nearly all the synod's stors together in Puerto Rico. Several anges in personnel were taking place. This was the first year the Board of nerican Missions has held a training ool in the Caribbean area. Heading the ulty were Dr. Paul A. Kirsch, BAM cretary of Special Missions, and Pastor illiam G. Arbaugh, BAM Secretary for tin America. Pastor Evaristo Falco of n Juan, Puerto Rico, conducted several ssions on a study of the Epistle to the lossians.

Following the sessions of the training ool Dr. Kirsch preached in several con- gregations of synod before returning to the states.

ANOTHER "FIRST" for the synod was experienced this year at the annual Stewardship Conference held at Philadelphia Seminary. Synodical Treasurer Gilberto Graciani, who also serves as Stewardship Chairman of the synod, represented the Caribbean Synod at the Philadelphia Conference. It was the synod's first participation in this annual event.

After three years serving as pastor of the Frederiksted-Kingshill Parish in St. Croix, Virgin Islands, Pastor Clarence G. Schnorr will return to the continent on August 1. New pastor of the Frederiksted-Kingshill Parish will be Pastor Gerald C. Wise, 1953 graduate of Chicago Seminary.

Students Dale Hultgren and Fredrick Jacobi, seniors this fall at Chicago Seminary, completed a year of internship in the Caribbean Synod. As they left the field two other students from Chicago Seminary, Edward Amend and Paul Schubert, were already on hand to spend one year as interns.

Another of synod's ministerial students, Victor Astacio, was scheduled to leave in August to enroll as a senior at Chicago Seminary. The synod looks forward to its first ordination in 1954 after Mr. Astacio completes his seminary training and returns to the field.

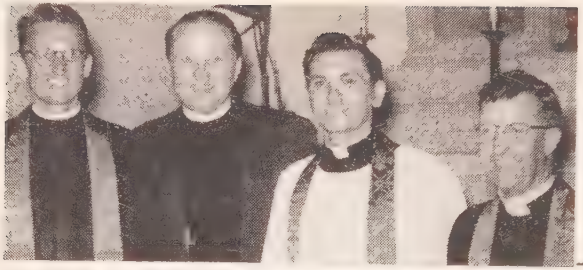
MERLE O. FRANKE

PARISH NEWS FROM CALIFORNIA

TRINITY CHURCH, Pasadena, has had the services of a choir director for some 34 years without charge. When Clarence Derr resigned recently after serving so long and capably the congregation gave him a much-deserved dinner. Mr. Derr began his ministry of music when his uncle, the Rev. William H. Derr was the pastor.

SEMINARY GRADUATE Lloyd Sturtevant is surveying West Covina mission field, and a couple of fields in the Northern Conference will be surveyed during the summer.

FOUR OF THE Bible or leadership camps held in July in which congregations of the



THREE WERE ORDAINED
one congregation, First En
Church, Los Angeles. (left
right) Howard Mickel, gradu
from Gettysburg Seminary in
—Pastor A. B. Schwertz of
Church; Kenneth Hartzheim,
cific Seminary graduate in I
James Fincher, Chicago Semi

ULC participated were: Arizona Lutheran Bible Camp at Prescott, Ariz.; Mt. Cross Bible Camp, Rev. George Flora, president, and the Lutheran Bible Camp in the San Diego area; and Camp Sierra, a Lutheran Bible camp near Fresno at which the Rev. Carl V. Tambert, Glendale, was the speaker.

THE REV. J. C. BITTER recently resigned from Wartburg Church, Fresno, and has retired from the active ministry. Helmut Fuchs, who will be a senior student at Pacific Lutheran Seminary in the fall, will serve the church as interim supply.

TRINITY CHURCH, Manhattan Beach, has called the Rev. R. O. Schearch of Wichita, Kansas, to be its pastor. Mr. Schearch has accepted the call to this mission and will assume his duties August 15.

THE REV. TOIVO HARJUNPAA of New Bedford, Mass., has accepted the call of Shepherd of the Hills Church, Berkeley, and will assume the pastorate on August 1.

ST. MARK'S CHURCH, San Fernando, the Rev. M. J. Fellner, pastor, broke ground recently for a new building. This mission, organized by the Rev. Homer Berner, has been worshiping in a Seventh Day Adventist church for some years.

HOWARD L. LOGAN

MIRACLE IN SIOUX CITY

THIS IS THE STORY of a miracle of healing. Linda, a nine-year-old child, was 95 per cent blind, the result of congenital cataracts. It was as if shades were pulled almost all the way down over the window.

"Look, I can see the water tower from here! See all these things in the store window!" she now exclaims. Now sees. The helping heart of the Luthe Welfare Society of Sioux City, Iowa a church hospital, St. Vincent's of Si City . . . the God-given talent o surgeon, Dr. V. R. Heimann . . . benevolent spirit of members of First theran Church, South Sioux City, braska . . . the faith and prayer c pastor—all these are the combined dence of the power of God. A mir was accomplished. Now Linda sees.

LINDA WAS 95 PER CENT BLIND
Now she can see

WA:

True Inspirationalists" Use Luther's Catechism

DES MOINES—USE OF THE LUTHER Cate-sm in the Colony of True Inspirationalists Amana, Iowa, was discovered recently by mbers of Iowa Synod.

Mission-minded Synod members, aware t changes have taken place in the reli-n of this sect which has been established Amana for 98 years, quizzed a member the Colony on current practices and were prised to learn that the Luther Catechism being used, since the special kind of faith braced by the Colony is a swing to the t of Lutheranism.

The True Inspirationalists, however, have Lutheran basis. Records state that the vement was originated by Eberhard Lud-g Gruber and Johann Friederick Rock. e was a Lutheran pastor, the other a son a Lutheran pastor. The sect was founded Germany in 1714, and emigrated to Iowa 1855, where members purchased 26,000 es of prairie country which is now recog-ed as containing some of Iowa's best corn d. Highway No. 6 runs through the mid-of the Colony.

THE CENTENNIAL COMMITTEE with Rev. Eugene Harrison as chairman, finds that the Iowa Synod is still too young to become enthused about commemorating a hundred years of history. Special suggestions were therefore offered to arouse Synod to the opportunities of the centennial program adopted at the 99th Convention. The program was approved by the Synodical Board on June 22. These plans are as follows:

1. A synod-wide conference to be held at St. John's, Des Moines, to provide a program of motivation for the centennial. The theme is "The Communion of Saints" and Dr. T. A. Kantonen, Hamma Divinity School, Springfield, Ohio, will speak.

2. A prayer list is to be sent to the congregations by the end of August. The pastors constituting the synodical roll are to be the object of daily prayer and one of the congregations of Synod is to have the prayer attention of the other congregations during successive weeks, leading up to the centennial convention when two Sundays will be given over for special centennial recognition in each of the 36 congregations.

3. A special issue of The *Iowa Synod*

KANSAS WOMEN ELECT

'icers of United Lutheran Women's Missionary Society, Kansas Synod, are (left to right) rs. Walter Selle, treasurer . . . Mrs. John Zimmerman, secretary . . . Mrs. Ward Barber, president . . . Mrs. George Anderson, president. Statistician is Mrs. Florence Christianson

RESULTS OF EVANGELISM

Seventy-three adults were received into Second Church, Baltimore, following visits prospective members by laymen under the guidance of Pastor Roland W. Renkel. Thirty- of the 73 were unchurched non-Lutherans (including three Roman Catholics)

IOWA . . . .

Lutheran is to reach each member of Synod by September 1. A review of the centennial program will be set forth with detailed instruction offered to assist the congregations in meeting the following goals: 100 per cent benevolence paid during 1953-54; the raising of a special mission fund amounting to $25,000; introducing a year-round evangelism program beginning Sept. 1; winning back lapsed members and increasing the percentage of attendance on World Communion Sunday; and new attendance records to be reached at all services and auxiliary meetings throughout the year. Two staff members from the Board of Social Missions will be present at the Sept. 13-14 meeting to start a six-week evangelism program.

THE STEWARDSHIP COMMITTEE made a study of benevolence paid and unpaid since 1924. St. Paul's, Postville, is the only congregation which has paid benevolence 100 per cent plus. Memorial Lutheran, Nevada, paid 67.38 per cent which placed the congregation at the point of being an average contributor to meet benevolence quotas.

ALFRED J. BEIL

Stewardship Workshops Planned in Nebraska

OMAHA—Three or more neighboring congregations will unite in a series of "Congregational Family Stewardship Workshops," beginning in Octo Members of the church councils, Sun school superintendents, presidents of a iliaries, and as many other members of congregations as possible will gather a fellowship supper, followed by stewardship conference.

The aim is to secure full participatio laymen in conducting the conferences. T have been arranged by the synodical s ardship committee. A test workshop be held at Scribner in October, with Point, Snyder, and Hooper congrega represented. Another will be held at Y Further workshops are planned.

UNITED CONGREGATION of Scribner, its pastor, the Rev. R. R. Pfeiffer, dedic their new colonial-style church building three services on June 14. Over 1,100 sons attended. Pastors of near-by congr tions, and also President Paul Dieckma Midland College were present. Pastor H Welchert of Hooper, whose congrega presented the baptismal font and comm ion rail, assisted in the dedication.

The offerings were sufficient to pay cu building debts. The Lutheran Brotherl insurance society financed the long- mortgage debt.

NEED FOR A NEW BUILDING for St. P congregation at Grand Island, is grow A congregational meeting in October consider plans for constructing and fi ing a new church.

PAUL WIEGI

BISHOP HANNS LILJE

ighteen Thousand Hear erman Bishop in Midwest

FARGO—Bishop Hanns Lilje, president of e Lutheran World Federation, attended e convention of the Luther League and horal Union Societies of the Evangelical utheran Church held in the Fargo-Moor-ead area July 1-5.

Bishop Lilje came to the campus of Con-ordia College where more than 8,000 young eople from over the United States, Canada, nd Alaska were assembled. He took part n a mass parade conducted in the twin ties on Saturday afternoon. The parade as made up of bands and religious floats laced between marching columns of Chris-an young people, grouped according to ocation, carrying banners, singing hymns.

On Sunday morning Bishop Lilje spoke t an outdoor service attended by more an 18,000. It is impossible, he said, to go ome from the convention the same person s you arrived, after you have shared such hristian fellowship. He applied his theme —"Thy Will Be Done"—in three areas, ersonal life, the nation and the world, and the Christian church. He said there was a secret about God's will for a person: God allows us to know only enough of His will for us so we are prepared to obey.

After the formal closing of the convention a Lutheran rally was held at the college gymnasium. Again Dr. Lilje spoke, after receiving an honorary doctorate from the college, this time on the theme: "The Task of the Lutheran Church Today." Dr. Lilje said, "I love my church because it is through the church that I have been privileged to meet and know my Lord." Man, he described, is today uncertain of his position in the world. He needs to know that God is merciful. Christ's death on Calvary was a "No" to a world which tries to live without Him; a "Yes" to men who follow, giving them true life.

United Lutheran pastors from Minot and Glenburn drove down for the evening meeting. St. John's and St. Mark's church members had volunteered to provide housing for some of the delegates.

INGOLF KINDEM

NEWS IN THE NORTHWEST

GOAL OF THE annual campaign of the Lutheran Welfare Society is $400,000. Representatives of 66 Lutheran congregations sat down at the opening dinner in Redeemer Church, Minneapolis. Hearty welcome was extended the Rev. Luthard O. Gjerde, new executive secretary of the Lutheran Welfare Society of Minnesota. Rev. Waldemar H. Nelson was installed July 5 as pastor of St. Stephen's, the new mission in Monona Village, Madison . . . Rev. Alan Henderson has been called as first resident pastor of St. Paul's, Baraboo . . . Dr. Elwood Bowman, Board of American Missions secretary, has been working in Wisconsin.

FOLLOWING the organization of St. Stephen's, Monona Village, Missionary Dwight L. Shelhart left for North Dakota and Montana to do scouting-survey work. There are now 17 congregations in the Western Conference. Synod officials are eager to develop missions in this wide area.

Remodeling Won't Satisfy Dover Congregation

COLUMBUS—With $100,000 ready in cash and pledges for a church remodeling program, Grace Church, Dover, decided that even extensive remodeling wouldn't do what needed to be done, and on June 28 voted to remove the sixty-three-year-old structure and erect a new $298,000 building. This would permit a tie in with an education building erected in the 20s.

In five years at Grace Church Pastor Carl A. Driscoll reports that the communing membership has grown from 500, to 975, and that 300 adults had been received, 200 of them after instruction. Frank H. Jogwick has been assistant pastor since June, 1952.

Sunday lessons at Trinity Church, Canton (Willard I. Hackenberg, pastor), are being read these days from a new lectern Bible, the Bruce Rogers edition of the Authorized Version printed by the Oxford Press. This copy has been given in memory of Lester Deweese, former Trinity leader. . . . Memorial gifts from Miss Hulda Schmidt and Floyd E. Muse have increased the permanent endowment of the congregation.

A bequest from Mrs. Harry Turpin brought $1,000 to First Church, Dayton; and from Mrs. Mollie Emmert gifts of $500 went to First, Miamisburg, and Bethany Lutheran Village.

Ohio congregational leaders and youth were at four centers in the state during July. July 5-11 the thirty-second summer school in the synod's thirty-three years was held at Lakeside-on-Lake Erie, with 1,000 attending. A second school at Chautauqua, near Franklin, was expected to bring 400 July 19-24. The eighteenth Institute for Church Music, sponsored by the synodical committee on church music, was scheduled to meet at Fremont on July 26-31 at Grace and St. Mark's churches. On July 26 a new organ was dedicated at St. Mark's, where Pastor Fred M. Otto serves. The organ was designed by Dr. Christhard Mah-

SISTER ALMA "Well done"

For 30 years Sister Alma Boarts, was p deaconess in Glenwood Church, Toledo. work in homes and hospitals of the city be remembered another 30 years. Since Apr Sister Alma has been matron of the Luth Home for the Aged in Harrisburg, Pa. has lost herself in the service of others," Dr. Alvin E. Bell, pastor of Glenwood CH during most of Sister Alma's period of se

renholz of Hannover, Germany, and built by the Schlicker Organ Comp

Ohio's youth will be attending the syn cal youth camp, Camp Mowana, near M field, for weekly periods over three mo which began June 21. The camp will c ate to capacity during most periods will reach 700 young people. Camp dir is Pastor Richard W. Powell. Programs be directed by Miss Selma Roller and Schmalenberger.

Former members of the choir at G ford Church, Arvid E. Kuitunen, pa have contributed funds for an electric c for the church building which was enla last year. The organ was dedicated Jul . . . The congregation has received $1 from the late Mrs. Idella Wilson.

Many congregations have held vac schools, largest of which was at Augs Toledo, directed by Dr. Robert S. Ki with 354 registering.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

SOMETHING HAS BEEN ADDED

HIS parish house, which cost members of St. Paul's Church, Lansdowne, Pa., about $85,000, was edicated recently. Participating were Pastor Maurice Gortner and Dr. Earl Rahn, secretary of e Ministerium of Pennsylvania's Board of Christian Education. Building provides for all departents up through the junior and also contains a Youth Hall for youth activities and recreation

ENNSYLVANIA LEAGUES REALIGN

LANCASTER—Boundary-straightening between the Ministerium and the Central ennsylvania Synod which took place in lay was extended to the Luther Leagues of e two synods at conventions this month. orty-four leagues of the Ministerium were ceived into the Central Pennsylvania eague, and 26 Central Pa. leagues came to the Ministerium organization.

Approximately 1,000 young people attended conventions of the synodical leagues, eld simultaneously in Lancaster and near- Millersville the weekend of July 9-12. leetings were held at St. John's, St. Paul's, race and at the State Teachers' College, Millersville, and the Brunswick Hotel, Lancaster. Inspiring addresses and devotions and snappy business meetings characterized these well-attended sessions.

Highlight of the conventions was the joint meeting at Grace Church where the transfer of Leagues was consummated. At the close of this well-planned service an inspiring moment of fellowship was enjoyed when the 525 members of both Leagues formed a friendship circle of prayer and sang "Blest Be the Tie That Binds."

Drs. E. E. Fischer and Dwight Putman, presidents of the synods, Drs. George

Whetstone and Earl Rahn, advisors, and Dr. George F. Harkins, representing the United Lutheran Church, and the Rev. Warren Heinly, pastor of Grace Church, participated in the service as well as the outgoing presidents of the leagues, Edgar Zerbe and Barbara Wentz.

Newly elected officers of the Ministerium League are: President, Charles Tothero, Jr.; Vice-president, Gene D. Fritz; 2nd Vice-president, Raymond Volkwine; Secretary, Anna Kish; Assistant Secretary, Julia Crouthemal; and Treasurer, Loretta Zerbe.

New officers of the Central Penn. League are: President, Donna Logan; Vice-president, Robert Schultz; Secretary, Eleanor Hayman; and Treasurer, Richard Gaintner.

Chaplains were the Rev. Francis Bell and the Rev. G. W. Knapp. The Rev. Ellerslie Lebo was the host pastor of the M. L. L. and Gilbert Martin of the C. P. L. L. Sermons were delivered by the Rev. Edward T. Horn, III, D.D. and the Rev. Phares Reitz. Leslie Conrad, Jr., Executive Secretary of the Luther League of America addressed each convention and presented the work of the national body.

ERNEST J. HOH

Corn Field Will Pay Tuition

JOHNSTOWN—A group of young men from St. John's Church, Mt. Olivet Church, and the Arch Spring Presbyterian Church, all of Sinking Valley, have embarked on a God's Acre project. The purpose is to raise funds to maintain one or two foreign exchange students, application for whom has been made through Church of the Brethren World Service.

The God's Acre is on the farm belonging to Mr. and Mrs. Harold Smith of St. John's Church. Under the direction of the Rev. William Slee, pastor of St. John's, and Mr. Robert Curry, supplying in the Presbyterian Church, the young men have cleared and sowed a field of corn. The field hadn't been used for 50 years. The group will continue to work together to cultivate the crop and add to the area of the field by further clearing of the wild growth.

THREE THOUSAND attended Lutheran at Idlewild Park, Ligonier, June 18. event is held annually by the Lutheran M League of Johnstown. The Rev. Rober Whisler, Grace Church, Johnstown, sp at Vespers.

St. John's Church, Juniata, Altoona, served its 50th anniversary June 26 Guests included the Rev. E. Roy Hau Clearfield, the oldest living former pa of the church; the Rev. Elwood I. S Burnham, pastor of St. John's from 1944 the Rev. R. Eugene Smith, St. Paul's Chu Johnstown; the Rev. Harold S. K Temple Eighth Church, Altoona; the Robert L. Lang, Jr., pastor of Tr Church, Juniata, Altoona and the Rev. ward N. Fry, pastor of the Gallitzin pa The Rev. Raymond F. Wieder is pastor

ON JUNE 7 members of St. Paul's formed Church, Johnstown, walked in cession from their old church building w they had used for the past 47 years to beautiful new building located dir across the street from Moxham Luth Church. The chimes were ringing from tower of Moxham Lutheran. As the ma ers approached, they found all member the Moxham Sunday school standing body singing, "Onward Christian Soldi

One of the largest vacation Bible sch in the Allegheny Conference area wa Bethany Church, Altoona, the Rev. Ge K. Bowers, pastor. More than 300 chil were in attendance, 68 teachers and lea served on the staff.

FIRST CHURCH, WINDBER, honored and Mrs. Charles N. Shindler on June the occasion of the parsonage family's wedding anniversary . . . St. John's Chu Johnstown, recognized the 25th wed anniversary of their pastor and his the Rev. and Mrs. John A. Janisak on 14. On June 4 Temple Eighth Chu Altoona, honored one of its former m bers, the Rev. Jesse Wolf, who upon hi dination this spring was called to serve Blandburg-Glasgow charge.

ROBERT G. SAN

WELFARE

LUTHERAN SERVICE SOCIETY, whose main office has been situated in the Wabash Building, Pittsburgh, Pa., for the past 19 years, held an "open house" on June 15 to familiarize friends with its new location at 911 House Building, Pittsburgh. Historically, the society has been a leader in the field of church welfare for many years. Its present executive director is the Rev. Elwin A. Miller (see cut), former director of the Navy Relief Society of New Zealand.

GOOD SHEPHERD HOME, Allentown, Pa., celebrated its 45th anniversary June 25 at ceremonies featuring an address by U.S. Senator James H. Duff, and the opening, for inspection, of a new wing which will provide space for 40 additional guests. More than 1,000 visitors at the celebration heard Senator Duff say: "This institution demonstrates how the light can be made to shine for handicapped people, who, I have observed, are the happiest and most appreciative of all people."

LUTHERAN WELFARE LEAGUE of Ohio also held an "open house" (June 21) at its hospice, in Columbus. The hospice serves girls who arrive in Columbus seeking employment or to prepare for a business career.

REV. FORREST R. STONEBURNER, of Dayton, Ohio, executive director of the Miami Valley Lutheran Inner Mission League, was elected president of the Lutheran Welfare Conference of America at its 25th annual meeting in Chicago, recently. He succeeds Dr. Magnus Dahlen of Minneapolis. The Rev. J. Norman Carlson, executive director of Lutheran Social Service, Avon, Mass., is vice president. Miss Ruth Blom of Lutheran Charities, Chicago, is secretary.

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Mansfield, Holy Trinity
Wray C. Smith

Mansfield, St. Paul
John G. Gensel

Marshallville, St. Michael
John R. Long

Middle Point, Trinity

New Philadelphia, Emmanuel
James N. Fisher

North Baltimore, St. Luke
David S. Witwer

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

WEST VIRGINIA:

Church, Seminary Named in Bequest

WHEELING — Miss May Kraft of Wheeling, who died this spring, has left an estate which required the posting of a bond of a million dollars. First English Church, Wheeling, Dr. Charles G. Aurand, pastor, and the Theological Seminary at Gettysburg will be two of five institutions receiving large grants money within the year. The gift for F Church is to be used for repairs maintenance or applied toward the c struction of a new church. Miss Kra sister, Julia, who died the previous spr had bequeathed about $80,000 each the same church and seminary. The ters were surviving members of family of Charles C. Kraft who foun a South Wheeling lumber company.

CAMP LUTHER enrolled 136 campers 23 counselors for its eighth season June. Those chosen outstanding cam were: Lois Swartzentruber, Oakland, ju girl; Billy Shaffer, Fairmont, junior Jane Spray, Hurst, intermediate girl; E Butt, Baltimore, intermediate boy; C. ward Bowser, Oakland, senior boy; Shi Shaffer, Red House, senior girl. The ca ers' world friendship committee vote send contributions to Rocky Boy sch Montana, and Kumamoto School, Ja and to provide a scholarship to Camp wana for one boy and one girl from Oe len Home for Children, Springfield, C Camp director is William E. Carlson.

CAMPING and business will be comb when young people assemble at the S 4-H camp at Jackson's Mill for the annual convention of the West Virg synodical Luther League, July 26-28. Lu League president John Hanst, Oaklan in charge of arrangements.

MATTHEW WINTERS, Detroit, Mich senior at Hamma Divinity School, is supply pastor at Trinity Church, Cha ton, for the summer months.

THE REV. BERYL B. MAURER, a grad student in rural sociology at the Unive of Tennessee, recently completed a su of McDonald, Tenn., which was the p

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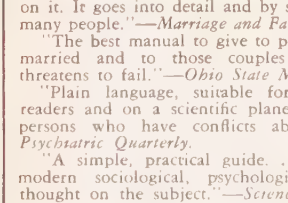

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iner in an area community improvement itest. Pastor Maurer has been interested ticularly in studying the role of the irch in rural improvement programs.

To TRINITY CHURCH, Jackson, Miss., has e Pastor Wade H. Koons who served four years at First Church, Parkersburg. was until May 31 president of the West ginia synod. Pastor Donald R. Gallion St. John's, Red House, in mid-June to ime pastoral duties in Yeagertown, Pa. SECURED by the officers of conference, estro Giuseppe Moschetti, St. John's, entown, Pa., will direct a music worship kshop when conference meets at St. n's, Red House, Aug. 31-Sept. 1.

Synodical president Robert E. Cassell alled former chaplain Howard W. keldey as pastor of St. Paul's, Hunting-

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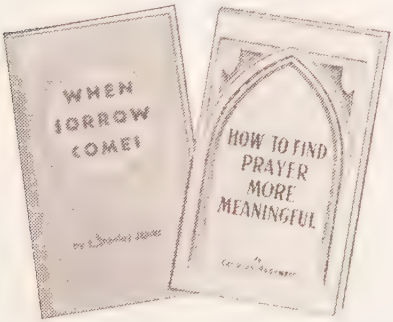

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WEST VIRGINIA . . .

ton, June 28, and the Rev. Raymond C. Gross as pastor of St. Paul's, Grafton, July 12. He will officiate at the installation of the Rev. Raymond L. Peters as pastor of the Mason County Parish on July 26.

THE BOARD OF AMERICAN Missions c Pastor Paul W. Bergstresser to begin as a mission developer at Point Plea W. Va., on July 15. HAROLD L. H.

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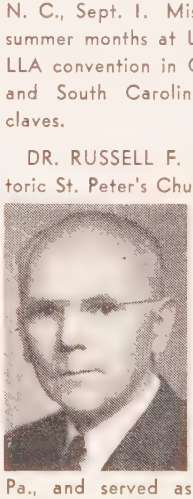
PEOPLE

ELEANOR SHEETS, religious educat director at Mt. Tabor Church, West Col bia, S. C., has resigned to accept a sim post at Holy Trinity Church, Gasto N. C., Sept. 1. Miss Sheets will spend summer months at Lutherridge, the natic LLA convention in Ohio and at both Nc and South Carolina Luther League c claves.

DR. RUSSELL F. AUMAN, pastor of toric St. Peter's Church, New York City,



ULC radio-TV comm tee member, has b appointed associ professor of pract theology at Ham Divinity School. formerly held pas ates at Scarsdale, Y., and at Yeagert and Thompsonto Pa., and served as counselor to Luthe students at Columbia University.

MANLY HOWELL GRISWOLD, ULC man from Baltimore, Md., returned to United States recently after 2½ ye service in Germany for the Lutheran Wc Federation's Service to Refugees. He rected the Hamburg (Germany) office LWR-SR.

Since returning from a trip to So Africa, PASTOR J. H. MILLER (now has been presenting talks on his exp ences during the voyage to visit his who works for Firestone Rubber in Ca town. En route home earlier this year, tor Miller came by way of Suez, Ven Switzerland, Holland and France. He guest chaplain aboard ship during Atlantic crossings.

CEASED

te M. Berkey

Mrs. Alice M. Berkey, widow of the Rev. irles E. Berkey, died June 6 at Newry, nsylvania, at age 79. She was born in wnee, Ohio. Her husband had been pas- of the Newry Lutheran Church for 14 rs until his death in 1934. A son, the . Hillis G. Berkey, is pastor of the Rock- d Lutheran parish in Pennsylvania. A ice was conducted June 9 by the Rev. l J. Horick of Newry and the Rev. id L. Shaffer of Martinsburg. Inter- at was in the Newry cemetery.

r. J. Lafayette Marvin

The Rev. J. Lafayette Marvin, retired or of the Pittsburgh Synod, died at his ne in Reynoldsville, June 18. He was 81. astor Marvin was born in Wood County, o. He was graduated from University Valparaiso and Hamma Divinity School, was ordained by the Northern Indiana od in 1909. He served parishes in New ydon, Indiana; Ohio City, Ohio; North inson, Ohio; Bittinger, Md.; Hempfield Reynoldsville parishes, Pittsburgh Synod. He was married to Nora M. Enoch of ingfield, Ohio, who with a daughter, ry, survives him. Services were con- ted by the Rev. E. E. Oney of Punxsu- ney, with interment in Reynoldsville.

ie A. TerVehn

Mrs. H. C. (Effie A.) TerVehn, 77, wife a retired Synod of Ohio pastor, died y 9 in Dayton after an illness of a year. was a native of Lewisburg, Ohio, and s buried there on July 11 after services Second-Trinity Church, Dayton.

Mrs. TerVehn had served with her hus- d in parishes in Middle Point, Barberton, veland, Dayton, Marysville, Mt. Vernon, st Carrollton, Coshocton, Oxford, and nsfield, Ohio, and in Detroit and Tem- ance, Michigan. At Oxford she as- ed in work with students at Miami Uni- sity. Three years ago the TerVehns re- d and moved to Dayton to be with three rried daughters, who survive her, along with a son and her husband.

Mrs. TerVehn served six years on the executive board of the ULCA Women's Missionary Society and had been president of two conference societies in Ohio.

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IN CONCLUSION . . . . . .

IT'S AMAZING how greatly a man's life can be changed by a single event which at the time didn't seem important. Until a dozen years ago Dr. O. Frederick Nolde was chiefly concerned with how to teach Luther's Catechism to teen-agers and similar problems in religious education. This was his field as a professor at the Lutheran Seminary in Philadelphia.

Dr. Nolde definitely did not like conferences and conventions. He attended when duty called him, but without enthusiasm. There was a conference scheduled in Delaware, Ohio, during the darkest war days. The Federal Council of Churches, through its Commission on a Just and Durable Peace, called the conference to consider postwar planning. A Philadelphia professor assigned as a Lutheran representative was unable to go, and Dr. Nolde was generous in agreeing to be a substitute.

THAT WAS THE BEGINNING. Members of the commission were impressed by Dr. Nolde's logical analysis of problems, his clear and temperate thinking. He became a member of the commission in the days when John Foster Dulles was chairman. By 1946 when the Church Commission for International Affairs was established by the World Council of Churches and International Missionary Council, Dr. Nolde was chosen as director. He is now a World Council associate general secretary.

At the seminary Dr. Nolde's duties are now limited to the graduate school where he teaches one course each term. Most of the time he is at his New York office, at United Nations meetings, or commuting back and forth to Europe. Twice this year he has been in Korea (*see page 6*).

He doesn't claim that this second which ended in mid-July, had any e in changing the mind of Syngman R on a Korean truce. ("Never presum claim a relation between cause and fect," he told me last week.) The Ko voyage was to "strengthen sympath understanding within the Christian lowship," and that involved lengthy versations with Christian leaders church and state in Korea.

In Korea there had been a surg desperation among patriotic people felt their country was about to be a doned by its friends. It was not an mosphere in which the painful neg tions with the Communists could brought to a successful conclu Maybe Dr. Nolde helped to improve atmosphere.

THE MAIN POINT, says Dr. Nold that the churches can't have much fect on world affairs merely by ma general statements now and then. must give testimony to their Chri convictions "at the time and place o ternational political decisions." To that, Dr. Nolde manages each year in places where decisions are made.

He doesn't speak for himself a In 22 countries there are church missions on international affairs. Son the most famous Christians of the w are members. They meet, or exch opinions and statements by mai phone, and share in continuous co sation of urgent international quest Dr. Nolde puts these ideas together, sents them and explains them to statesmen who are involved in ma decisions. This world co-operatio Christians in making their influence is new and promising. —ELSON R

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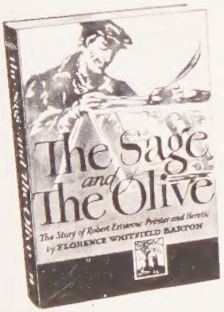

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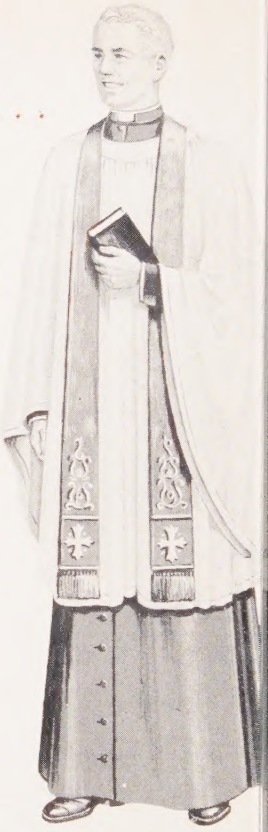

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